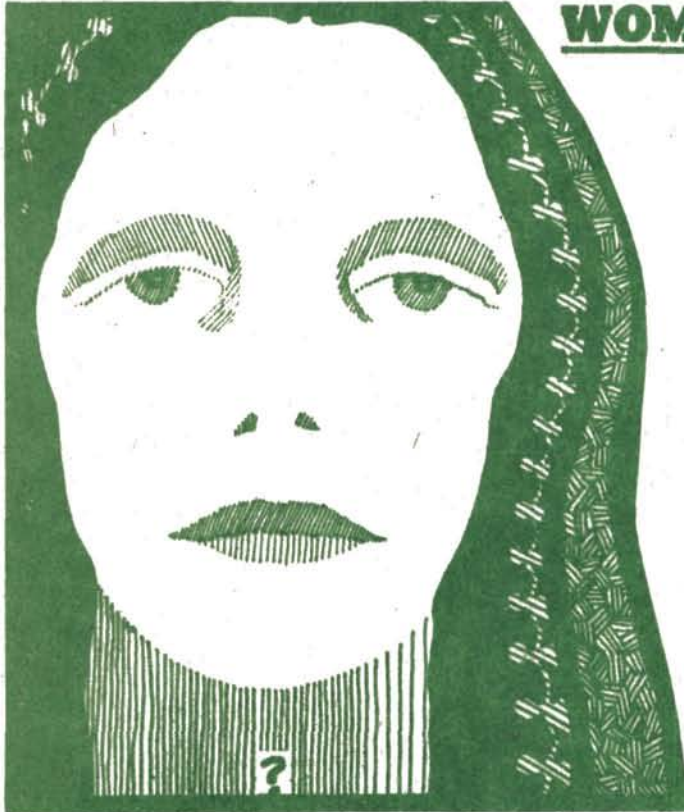


commonweal



WOMEN IN THE CHURCH

ORDINATION & TRADITION

FRANCINE CARDMAN

SOME PRACTICAL OBSERVATIONS

LOIS SPEAR

DUAL-SEX EUCCHARIST

MICHAEL NOVAK

LINDBERGH AND THE QUIET OF CHRISTMAS

PHILIP MOONEY

JOHN COGLEY—A PILGRIM'S PROGRESS

JOHN B. BRESLIN

COULD CONSERVATIVES CONSERVE?

ED VANK GETLEIN

AND NOW, BACK TO 1

ALSO: WALLACE FOWLIE, G. L. WESTERBECK, JR., AND INDEX TO VOLUME CIII

HY
St. Charles Sem. Libr.
Carthage Sta.
Celina, Oh. 45822
AG-24003 12-75
12-76
12-77

commonweal



WOMEN IN THE CHURCH

**ORDINATION
& TRADITION**
FRANCINE CARDMAN

**SOME PRACTICAL
OBSERVATIONS**
LOIS SPEAR

**DUAL-SEX
EUCCHARIST**
MICHAEL NOVAK

LINDBERGH AND THE QUIET OF CHRISTMAS
PHILIP MOONEY

JOHN COGLEY—A PILGRIM'S PROGRESS
JOHN B. BRESLIN

COULD CONSERVATIVES CONSERVE?
ED VANK GETLEIN

AND NOW, BACK TO I

ALSO: WALLACE FOWLIE, G. L. WESTERBECK, JR., AND INDEX TO VOLUME CIII

AG-24003 12-75 12-76 12-77
St. Charles Sem. Libr.
Cathagena Sta.
Celina, Oh. 45822

NEWS & VIEWS

Carter's Amnesty

President-elect Carter's campaign promise to "pardon" some war resisters his "first week in the White House" upset patriotic groups mightily. Dissident organizations remain unimpressed and unenthused.

Amex/Canada, journal of Americans exiled in Canada, reviews the situation in its current issue.

"Here's the catch," says *Amex/Canada*. "Carter's 'pardon' is only for *draft* resisters, people still 'wanted' for *refusing to be drafted*. By 1976, after 11,000 convictions and nearly 200,000 acquittals or dismissed cases, there are *only 4,400* draft resisters still 'wanted.' This is only the *smallest* group needing amnesty, but the *one* group that is essentially white and middle class."

The emphases are those of *Amex/Canada*. And their raising of the race and class issues is no mere infelicity of language.

"Jimmy Carter, who calls the Vietnam war a 'racist war,' is about to issue an amnesty that discriminates on the basis of class and race," *Amex/Canada* states bluntly. "We must point out that discrimination, and force him to include *all* the over one million Americans needing amnesty for correctly resisting an unjust war. The real criminals are the war makers, not the war resisters. The more we learn about that war, the more sure we are of that fact."

Amex/Canada solicits concern for the more than 93,000 "deserters" still at-large or caught, punished, then double-punished with bad discharges—and for the war-era veterans who received less-than-honorable discharges, and whose number *Amex/Canada* places at 790,000.

"Over 90 percent of these life-destroying discharges [were] given *without trial*, simply on the word of a commanding officer, for acts that would not be crimes in civilian life," said the journal. Its conclusion:

"All these people and all deserters need Honorable Discharges if they are to be freed from war-related permanent punishment."

Quebec

The Economist views negatively, for all concerned, the victory of René Levesque's Quebec separatist party.

For Canada, *The Economist* sees the probability of dissolution: "If Quebec pulls out, it is unlikely that the rest of the Canadian confederation will hold together; its component parts will be more susceptible than ever both to Canada's internal east-west tensions and to the gravitational pull from the south."

For the United States, the probability is major political headache: "If Canada breaks up, the United States will have a sort of Caribbean to its north as well as the Caribbean it already has to the south."

For Quebec itself, there's the probability of financial chaos: an independent Quebec would not attract much investment, "not even from France," and of course could not count on funds from Ottawa, now "worth well over \$1 billion a year."

The Economist says, in effect: Everyone loses.

The Devil You Say

Add to the voices of alarm over increased preoccupation with exorcism that of German Jesuit theologian Karl Rahner. Writing in the magazine *Stimmen der Zeit*, Rahner asks church authorities to consider doing away with the rite of exorcism altogether.

One of the basic problems with the rite, Rahner argues, is that it serves to increase

anxiety among the ill and disturbed by feeding a primitive attitude towards the devil.

"Just as today we manage to survive as orthodox believers without a belief in witches, so in practice man could survive without possession," Rahner assures.

"A new era, with a changed horizon of understanding, brings with it also new questions," he adds. "People should not simply act as if they can immediately, and without further reflection, reach into the drawer of tradition and fetch out a ready-made answer. Traditions from the past can present ideas and theories which later will rightly be rejected."

The Vatican, holding the line as yet on the rite of exorcism, merely scores the proliferation of films about the devil. Vatican Radio recently described Satan as "the new star of the cinema screen," and accused film companies of using the devil to make a devil of a lot of money.

Drinan in Argentina

Updating on Congressman Robert F. Drinan (S.J.) and his fact-finding trip to Argentina for Amnesty International [News & Views, 11/26/76]:

The trip went according to schedule. After a 10-day inquiry into allegations of

human-rights violations, Drinan and others of the international team held a press conference in Buenos Aires. Drinan said they had heard "incredible tales of torture being used." The military government "of course denies" these reports. "But there's no reason to deny or question the veracity of witnesses," Drinan added. "It's just an unbelievable situation."

The group will issue a detailed report in late December, with observations and comments on political violence, prison conditions, claims of mistreatment, problems of political refugees, and emergency legislation decreed by the regime.

Meanwhile, on Nov. 20 sources reported 15 more deaths from political violence in Argentina, bringing the 1976 death toll to 1,296.

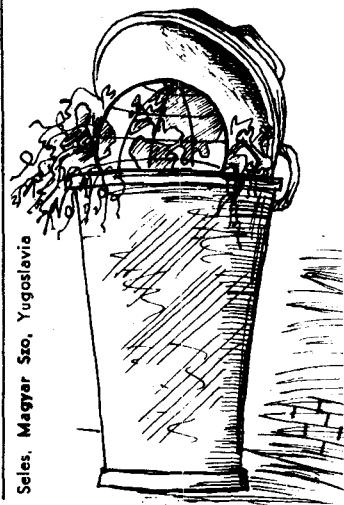
Odds and Ends

—*Niftiest Line of the Week*, Mark Stevens's concluding comment in the *Newsweek* obituary on Alexander Calder, sculptor and artist: "If Calder had been Adam, there probably would never have been a Fall. He would have simply turned the serpent into a doodle in the air."

(Runner-up was Eugene McCarthy's observation on the use of religion in the presidential campaign: "Ford said he had a special relationship with God. Carter said he had one with His Son. That left me with the Holy Ghost; that relationship is so much harder to prove.")

—*Niftiest Line of the Nineteenth Century* (come upon during a recent visit to the Bronx cottage, now a literary landmark, of Edgar Allan Poe). Poe on his Jesuit pals at St. John's College, close-by, now Fordham University: "They were highly-cultivated gentlemen and scholars, [who] smoked, drank, and played cards like gentlemen, and never said a word about religion."

JOHN DEEDY



Seles. Magyar Soc. Yugoslavia

CORRESPONDENCE

'Aborted Liturgy'

Peoria, Ill.

To the Editors: Re: Aborted Liturgy [News & Views, Sept. 10]. Not having been present when this incident took place, not knowing any of the principals (other than by name), and having no knowledge other than your report and similar reports in the press, I am really "sticking my neck out" in calling any of it into question, but that is precisely what I want to do.

Other than "universal redemption" I cannot think of any circumstance so gross that could justify a like approach to the eucharistic sacrifice of the "flesh and blood of the Son of Man."

I presume that these women are intelligent and have more than a passing knowledge of the theology of eucharist. If this is the case, and I have no reason to call it into question, their charade of the eucharist can only be regretted by anyone who has any love or understanding of what the eucharist really is and what it means to any believing Christian.

The fact that they stopped short of the "consecration" or "institution narrative" is prima facie evidence that, in spite of their liberal stance on current issues, they are as "old hat" theologically as the worst Neo-scholastic in their "physical" approach to the eucharist. . . . We've got enough of that sort around now, we don't need any more—male or female.

Furthermore, if they really knew what they were doing (deliberately aborting the eucharistic prayer—which, I might add, is considered by most theologians to be integrally consecratory), their act of protest, right as their point may be, was at best sacrilegious.

To say this is in no way to be interpreted as denying the injustices imposed on our sisters by an insensitive ecclesiastical leadership, but simply to state that Jesus in the eucharist is not a plaything, not a club with which to beat the enemy.

(REV.) JAMES D. SHAUGHNESSY

NEWS & VIEWS: 803

EDITORIAL: 803

CORRESPONDENCE: 803

WASHINGTON REPORT: Could Conservatives Conserve?:

Frank Getlein 804

AND NOW, BACK TO EARTH: Abigail McCarthy 806

WOMEN IN THE CHURCH:

WOMEN, ORDINATION AND TRADITION: Francine Cardman 807

SOME PRACTICAL OBSERVATIONS: Lois Spear 810

DUAL-SEX EUCHARIST: Michael Novak 813

VERSE: Richard A. Hawley 820

THE SCREEN: Colin L. Westerbeck, Jr. 816

LINDBERGH & THE QUIET OF CHRISTMAS: Philip Mooney 818

PILGRIM'S PROGRESS: John B. Breslin 821

BOOKS: Wallace Fowlie, George Woodcock 823

INDEX TO VOLUME CIII: 827

ILLUSTRATIONS: Front cover: Great Speckled Bird/LNS

JAMES O'GARA: Editor

JOHN DEEDY: Managing Editor

RAYMOND A. SCHROTH: Associate Editor

ANNE M. ROBERTSON: Editorial Assistant

COLIN L. WESTERBECK, JR.: Movies

JOHN FANDEL: Poetry

FRANK GETLEIN: Washington

BRIAN WICKER: Great Britain

ALAIN WOODROW: Paris

HENRY TEN KORTENAAR: Rome

JOHN COONEY: Dublin

EDWARD S. SKILLIN: Publisher

JOHN BRUBAKER: Advertising Manager

Staff: LINDA F. KAYLER, PAMELA J. FITZGERALD, HARRIETTE BALSLEY

COMMONWEAL

A review of Public Affairs, Literature and the Arts. Second class postage paid at New York, N.Y. Printed in the USA and published bi-weekly by Commonweal Publishing Co., 232 Madison Ave., New York, N.Y. 10016; telephone: (212) MU 3-2042. Copyright © 1976 Commonweal Publishing Co., Inc.—US and Canada: \$17 a year. Foreign \$19. Single copies 75c.

Commonweal is indexed in Reader's Guide to Periodical Literature, Catholic Periodical Index, and Book Review Digest. Microfilms from Vol. 1, 1924, to date available through University Microfilms; 300 N. Zeeb Road, Ann Arbor, Mich.; 48106. National Serials Data Program No.: ISSN 0010-3330.

CITIZEN GOD

Jesus is born. Last month 7.8 million people looked for jobs and could not find them. Jesus is born. An estimated 400,000 to 500,000 idle black teenagers roam the urban ghettos and rural slums so far untouched by the government's broadest programs for general economic stimulus. Jesus is born. The world food crisis that received so much attention a year or two ago may have eased; but over a half-billion people still suffer from hunger and malnutrition—not so much because the earth does not produce enough food but because they are poor. If they had money—if the world's wealth were equitably distributed—they would be able to buy food or land to grow food of their own. Jesus is born. American congressmen seem to have been taking bribes from South Korean lobbyists, and government officials in Japan, the Netherlands and Italy have reportedly taken bribes from our Lockheed Corporation. Jesus is born. In New York one college student has been indicted for killing another college student on a ROTC hazing exercise. In Nebraska last month the papers reported a Ku Klux Klan cross burning and an alleged attempted lynching of a black man by fellow National Guardsmen. At Camp Pendleton in California some of the United States Marines are members of the Klan and last month a band of blacks attacked a group of whites with knives and clubs. Jesus is born. A new book recounts in grisly detail how FBI officials apparently tried to drive Martin Luther King to suicide. In a Utah jail Gary Mark Gilmore says he waits impatiently to be legally murdered—he waits for a volley of fatal gunshots all too many fellow citizens say they are eager to fire. Jesus is born.

Thus, as Christmas draws near, the best words and the worst words are printed side by side, apparently coexisting on a page as the situations they represent coexist, usually without enough tension between them, in life.

Commonweal: 803

To acknowledge and announce the birth of Jesus this year, which is really what the Christian is called to do every day, is to face again the ways in which Christianity is inevitably a political religion. Of course Christianity is not a political party. Nor can the gospel, whose ultimate message transcends the ideological limitations of national or party dogma, be twisted or compromised into another "ism"—be it capitalism, Marxism or liberalism—to serve narrow political ends. Yet, Christianity is political in the sense that the Christian life, properly lived, and the power of the gospel, when its implications are thoroughly spelled out, are inevitably catalysts for political, social and cultural change.

For once God became man he also became a citizen. Once he rooted himself in one particular man's flesh and blood with two feet to carry him from town to town, two hands to chop wood, make pitchforks and chairs, touch, bless and cure, and one voice to teach, condemn corrupt leaders, expel demons, pray and explain the costs and rewards of love, he was God caught in the limits, risks and demands of political interaction.

Jesus had read the prophet Isaiah, in fact he probably modeled his own life on the vision of Isaiah, and so worked out his own understanding of his messianic mission, very much in the way we are called to model our lives on the life and self-understanding on Jesus. Isaiah, as the Advent liturgy reminds us, called for the time when men would "bend their swords into plowshares and their spears into pruning hooks," in a time when "one nation shall not raise the sword against another, nor shall they train for war again." He de-

scribed a national leader who would "judge the poor with justice and decide aright for the land's afflicted" when "the wolf shall be a guest of the lamb, and the leopard shall lie down with the kid."

When Jesus made his first public speech in the synagogue at Nazareth he read from Isaiah and applied the words to himself: he had come "to bring good news to the poor, to proclaim liberty to captives . . . to set the downtrodden free." From then on Jesus was never content to merely teach. He had to dramatize his words by physically changing people's lives and eventually radically altering their social relationships with one another.

We say that Jesus "saved us from original sin," but what we mean is that he gave us the power to free ourselves from the collective effects of individual selfishness, greed and oppression. Meanwhile he freed his contemporaries and us from the burden of the law, from the hypocrisy of religious leaders and a false idea of what religion is. Without being a political revolutionary himself he planted the seeds of that crucial revolution in Western political thought that would enable enlightened politicians to say centuries later that all men are created equal.

If Jesus had not been a political threat he would not have died young. The powerful men of his own day would have written him off with a sneer as just another pious teacher. If today's church does not witness to the political and social consequences of Jesus's birth it will be continually written off by the world it is called to serve.

WASHINGTON REPORT

COULD CONSERVATIVES CONSERVE?

The Republicans, in the wake of the recent catastrophe, are maneuvering and manipulating here and elsewhere for all the world like the stegosaurus taking on the triceratops, each too intent on the total destruction of the other to notice that the funny little two-leggeds, which have been cluttering up the swamp for some time, have now taken to carrying torches, long pointy sticks and throwing-slings.

The majority feeling among party regulars seems to be that the catastrophe was the just punishment of a vengeful God, visited upon them for infidelity to their traditional ways. This analysis may well be correct, but it is mistaken in its focus on just what traditional ways the infidels betrayed. The Reagan-Connally-Helms connection (the latter name referring to the Dogpatch politician, not the international thug and bon vivant recently retired as ambassador to Iran), that connection believes the infidelity consisted in nominating Gerald Ford for the presidency and all the compromising with

dread liberalism that implies. It gives you pause to read what these people say and to realize they really do believe Ford was some kind of dangerous radical, soft on Medicaid and wishy-washy on lobbing one down the Kremlin chimney.

Actually, the catastrophe was indeed the just punishment of a vengeful God and the crime was indeed infidelity to the principles of conservatism. The problem is that these voices of conservatism now shaking the giant ferns that will be top grade anthracite some time are so long out of touch with conservatism, they've forgotten what it is, regularly mistake it for three or four other things, wouldn't know it if it bit them, which it does every now and then.

Incidentally, there has suddenly appeared a widespread willingness among the swamp creatures to change their name, probably to The Conservative Party of America, in order to get out from under the onus they believe the Republicans carry as a result of their dallying with

17 December 1976: 804

welfare in the shade. This is not going to happen, for the most practical of reasons. Granted their showing in both the popular vote and electoral vote in the catastrophe, the Republicans are entitled to a good chunk of federal welfare payments for the next presidential election, even for the primaries. Some new outfit called The Conservative Party would be entitled to zilch. Moreover, the new crowd would not even be entitled to the traditional bribes-in-advance from corporations, at least not in the traditional way. If the nomenclatural reform movement triumphs in the GOP, either the boodle will be picked up by the Percys and Javits, the Weickers and Schweikers, a fascinating prospect, or an even more fascinating one, a whole new Republican party could come into existence, created solely to get the government handout legally due some organization of that name.

Take the question of arms. Elbridge Gerry is rather unfairly remembered for his substantial feats of partisan redistricting in Massachusetts. But he was also a signer of the Declaration and a delegate to the Constitutional Convention, where he advanced an argument against the armed state that put him in a class with Ben Franklin and that's class. "A standing Army, Sir," said Gerry, and I quote from memory, "is like a standing member: it promotes domestic tranquillity but tempts profoundly to foreign adventure."

Foreign adventure is all we've been involved in ever since we decided to have a standing army in a very big way, almost 30 years ago. Gerry turned out to be wrong about domestic tranquillity, which, for that matter, is equally canceled out by foreign adventure in the other side of his comparison.

If a conservative fears the power of the state, a conservative must most keenly fear the armed power of the state, because, under heaven, arms are power and anything else, including elegant argument and passionately held ideology, has power only in its relation to the use of arms, actual or implicit. It was, we should remind ourselves, a New Frontier academic-politician who tinkled the Georgetown chandeliers with his corruption of Acton: "Power is delightful; absolute power is absolutely delightful." The attitude there summed up led the speaker's master directly into the Bay of Pigs, the Missile Crisis and the Vietnam war, three disasters of foreign policy based on the delusion of the delights of absolute power. (The Missile Crisis is widely regarded as a triumph of Frontiersmanship, justly commemorated with tie clips all round; the reason it was a disaster was that the brute display of the delightful absolute power stimulated the Russians into the pursuit of some of those delights for themselves, moving the arms race onto a higher plane, with a corresponding more rapid pace, as you can see in your daily paper.)

Yet none of the conservative spokesmen now hoping to take over the Republican party has ever said a word

about a standing army except let's have more of it, lots more.

Similarly, if there is one thing a conservative should really fear from the all-powerful state, it is the intrusion of the state into the private affairs of its citizens through the activities of a national secret police. Such intrusion has become a regular feature of life in these United States, carried on by the FBI, the CIA, the Department of Defense and the National Security Agency, to name the leading offenders. Yet, again, the only conservative voice raised against these intrusions has been that of a conservative Democrat, Senator Sam Erwin. Ford, alas, was being conservative, not dangerously radical, when he proposed to stop the crimes being committed against Americans in the name of national security by legislating that they wouldn't be crimes any more.

Even the most cynical radical-liberal would grant that a conservative ought to be legitimately concerned about the welfare of industry because upon it rests the welfare of the economy as a whole, at least in the present and any realistically probable arrangement. Yet American industries as varied as trucking, road-building, arms, *ça va sans dire*, and agriculture have been corrupted by the infusion of enormous sums of government money with never a protest from conservatives concerned about the survival of truly free enterprise in an honestly competitive economy.

Finally, consider the name, "conservative," itself. In Britain, it has been political since about 1830, but its political use is fairly recent here. The idea and the word first entered into American consciousness on any wide scale in relation to something that sounds like conservative and is in fact the most direct and obvious manifestation of conservative instincts and principles, namely, conservation, as advocated and put into practice by a great Republican leader destroyed by his party, Theodore Roosevelt. If you are going to be a conservative, obviously the most fundamental things you want to conserve are the land itself and its varied treasures, the air, the water. Yet by and large, T. R. was the last significant Republican to lend leadership to that basic effort of conservatism.

Instead, present-day conservatives almost without exception speak and act as if the land, the air and the water were given us for the convenience and profit of giant corporations, as if, indeed, conservation itself is a dangerous, radical idea, to be handled cautiously if at all, more likely better suppressed altogether.

As you think about the subjects listed above as of special concern to conservatives, it is easy to see that there is a need for politically organized conservatism in the country. There is a corresponding opportunity for a truly Conservative party. There is no chance whatever that the people using that respectable word in their incantations over the near-corpses of the Republican party can create such a new party.

FRANK GETLEIN

AND NOW, BACK TO EARTH

ABIGAIL McCARTHY

Last summer doctors noted that there was a wave of anxiety-related illnesses in the wake of the first reports from Viking I. At the very first sight Mars certainly looked like a planet without life. People, it seemed, had subconsciously relied on the scientific spacecraft to confirm the belief that, of all the planets in our galaxy, Mars surely sustained living beings—or once had done so. They would have preferred monsters to no life at all.

The scientists are still weighing and sifting the evidence from Viking I and from Viking II, which landed in September. Recent reports show scientists clinging to the hope that some sort of microbic life existed or still exists. Dr. Harold P. Klein, biologist, was quoted in the *Times* as saying of the tests on Martian soil samples:

"They do not vigorously prove the presence of life on Mars. They do not vigorously exclude the presence of life on Mars."

Dr. Carl Sagan, an astronomer and a strong proponent of the search for extraterrestrial life, has sought to explain seemingly negative data in such a way as to leave open the possibility of life. But Dr. Klaus Biemann of MIT is sure that his instrument, perfected for just that search, probed the Martian surface and found nothing organic. Chemical reactions would explain anything so far which suggests life or the pre-conditions of life, he thinks. Yet the hope dies hard.

It is hard for humankind to accept the thought that we are lonely in the universe. At least, in our part of the universe. That sight of earth, a lonely ball in the black blueness of space, which we saw on our television screens from the first moon-flight chilled the mind and constricted the heart. Why? Why do we want to be-

lieve that there are other created beings elsewhere?

"When human beings first began to dream of other worlds, they took it for granted that there would be life on those other worlds, even intelligent life. Why should worlds have been created if they were to be merely desert wastes?," wrote science fiction writer, Isaac Asimov. (*Saturday Review*, May 1, 1975), "In the 1600s, however, after the telescope was invented, astronomers found that the moon lacked air and water, so the concept of a dead world forced itself on mankind. . . . Not surprisingly, people accepted the idea of dead worlds with disappointment, and continued to hope for life beyond the earth, *somewhere*."

In 1877 when Mars and the earth were at a point in orbit which brought them to their minimum distance from each other—3 million miles—Italian astronomer, Giovanni Schiaparelli, was able to draw a map of Mars which showed dark areas, which seemed to be bodies of water, and which were connected with dark lines, which he called *canali* (channels). *Canali* translated into English as *canals*, positing, of course, says Asimov, "man-made waterways."

"It didn't seem unreasonable. Mars is smaller and colder than earth, but not very much smaller and colder. It is eight times as massive as the moon; it has a definite atmosphere; it has ice caps; it has seasons similar to those of earth. . . . The canal-building Martians, some therefore began to think, were indomitable engineers, fighting to keep their small planet viable against the slow but steady loss of water that was leaving it largely desert."

Since 1877 a whole new sub-field of literature has grown up called science fiction. The creative imagination of mankind has explored and peopled

space—at first fantastically, then more and more seriously—so much so that some science fiction writers have anticipated the discoveries of professional space scientists by making the necessary leaps from theory to the concrete first. The possibility of life in space served as a backdrop against which to illumine the conditions of life on earth, from outside, from afar, as it were.

The advantage of this perspective is clear when one thinks of the inferences we could not help but draw from that view of earth from the mooncraft. We suddenly saw ourselves as minute specks of life moving on the face of a small planet, our lives precariously dependent on a comparatively small star, the sun. How could our differences possibly matter?

My favorite view of earth is in C.S. Lewis's *Out of the Silent Planet*. Ransom, his space traveler, has been returned to earth just in time before the demolition of the space ship on which he had been shanghaied.

"He awoke in almost complete darkness in the midst of a loud continuous noise, which he could not at first identify. It reminded him of something—something he seemed to have heard in a previous existence. It was a prolonged drumming noise close above his head. Suddenly his heart gave a great leap.

'Oh God,' he sobbed, 'Oh God! It's rain.' He was on Earth. . . . With every pore of his body he drank it in; with every desire of his heart he embraced the smell of the field about him—a patch of his native planet where grass grew, where cows moved, where presently he would come to hedges and a gate."

The returned Ransom struggles against terrestrial gravity toward that

(Continued on page 826)

WOMEN, ORDINATION AND TRADITION

FRANCINE CARDMAN

Avoiding the reverse determinism that canonizes the past

With the September decision of the General Convention of the Episcopal Church to ordain women to the priesthood after January 1977, discussion of women's ordination in the Roman Catholic Church has taken on added urgency. The importance of the question for the Roman Catholic Church does not, of course, arise from or depend on the General Convention's action. Yet in that action a church with which we have strong ecumenical ties and theological affinities has rejected a line of argumentation shared by most Roman Catholic opponents of women's ordination. This cannot help but intensify the discussion and focus it on the nature of the arguments that would continue to exclude women from priesthood in the Roman Catholic Church.

Almost all the currently popular arguments against the ordination of women rest on historical-theological rationales that are unsound either as history or as theology. The most basic of these is the argument on which Archbishop Joseph L. Bernardin relied in the statement he issued on behalf of the National Conference of Catholic Bishops just prior to the Detroit Ordination Conference last November: "Throughout its history the Catholic Church has not called women to the priesthood." An earlier NCCB report to which he appealed made essentially the same point: "The constant practice and tradition of the Catholic Church has excluded women from the episcopal and priestly office." Both statements reflect an understanding of tradition and historical development that is uncritical and in an unfortunate sense typically "Catholic." Whether this understanding is essentially Catholic, however, is another

matter. The discussion of women's ordination raises in an acute way the question of how to interpret and apply the church's "practice and tradition."

The question is twofold. What do we know about the ordination of women in the church's history? What can this tell us for today? Before inquiring into the specific historical and theological evidence it is necessary to ask about its limitations and its role in current theological argument.

In the first place, the difference between Tradition (the Gospel of Jesus Christ in the church) and traditions (diverse forms of the expression of this Gospel) must be recognized. The former has an ultimacy which the latter lacks. Faithfulness to the Tradition is not the same thing as faithfulness to traditions. The very nature of the traditionary process should convince us of this. Progress or development in any area of the church's life has never been direct and unswerving. Rather, as with any other historical body, the church has moved through history with a heartening degree of uncertainty, looking for the final working out of God's purposes. Few if any developments in the course of this history are final; and on the other hand, not every wind of change is the breath of the Spirit.

Historical and theological "evidence" does not stand on its own and provide us with answers to present-day questions. By recognizing the historical nature of the church and its practice and tradition, we can avoid the kind of reverse determinism that canonizes the past so that whatever has in fact happened is seen as divinely intended, both then and for all time. Theological and doctrinal formulations change, discipline develops. The so-called "Vincentian canon"—that what is true and to be believed is that which has been believed everywhere,

FRANCINE CARDMAN is a Roman Catholic professor of church history at Wesley Theological Seminary in Washington.

always, and by everyone—has always been a theological ideal rather than a reflection of historical reality. Nowhere is this more apparent than in the situation which provoked Vincent of Lerins to formulate his canon of truth in opposition to the recent “errors” of the holy doctor Augustine.

Alongside these general cautions about the use of historical argument are two that are specific to the discussion of women’s ordination. Both have to do with the kinds of questions that can profitably be asked regarding the New Testament and the early church. First, while it is important to know what the ministry of women was in this early period and how it was regarded, it is equally important to realize that this knowledge does not finally determine our present decisions. For we cannot simply reduplicate the church of the New Testament or patristic era—indeed, it would be difficult to find one model of the church that fit either of these times, much less our own. We cannot expect, therefore, that the question of whether women can and shall be ordained now can be answered on the basis of whether they were or were not ordained then. Similarly, we have to beware of trying to impose the terms of the present discussion on material that will not admit of them. The use of concepts that are anachronistic when applied to the early period of the church—asking, for instance, whether women had a real “sacramental ordination” to “major or minor” orders—will not yield any very helpful results. What *can* we learn about ordination and priesthood from the historical and theological development of the early church? What can it contribute to the discussion of the ordination of women?

To approach the material in this manner implies that the interpretation of the practice and tradition of the church and the application of this interpretation to present questions is not a matter of direct translation from one period to another. Rather it is a more subtle process of drawing analogies and tracing lines of influence, searching for insights into the general direction and significance of particular developments, and attempting to discern where faithfulness to these basic insights and to the thrust of the Gospel might lead us today. In regard to the ordination of women, exploration of the interaction of three developments in the early church is particularly fruitful. By looking at the ministry of women as revealed in early church orders, the development of clerical celibacy and the emergence of a Christian priesthood, some significant conclusions can be drawn about the ordination of women and about the nature of Christian ministry and priesthood.

1. The ministry of women. In the East, the order of widows existed alongside of and sometimes blended into the order of deaconesses. While subject to some kind of ordination, the deaconesses clearly were subordinate to the deacons, not to mention the presbyters and bishops. Deaconesses assisted at the baptism of women, did

some instruction of female converts, visited and sometimes anointed sick women; in church they were door-keepers for the women’s entrance and also saw to it that good order was maintained during the liturgy, particularly at the kiss of peace. It is to the East that we have to look for suggestions about deaconesses today, for with relatively few exceptions, the order never caught on in the West, though the deaconess or abbess of a community of religious women performed a number of quasi-liturgical functions.

What is important to notice in this material is the relatively rapid restriction of the role of women to spheres in which the male ministers of the sacraments could not or would not function. Even this limited role of the deaconess soon declined into unimportance.

2. The development of clerical celibacy. Early attempts to require celibacy of the clergy were related to a growing spirit of asceticism that manifested itself in the church at the end of the period of persecutions. While virginity seems always to have been valued as a



Christian virtue, it assumed more importance with the rise of monasticism and other forms of institutionalized asceticism. There was a subsequent confusion of the virtue of virginity, particularly in its monastic expressions, with the qualities necessary for church office or orders. The history of canonical legislation in this early period is an impressive witness to the difficulties of trying to impose continence on the already married clergy and to require celibacy of those seeking ordination.

The development of clerical celibacy was accompanied and in part facilitated by a rather ambiguous attitude toward marriage and sexuality. The outcome was obvious: women are to be kept away from the male clerics, not only at home but also in church. An inherent male suspicion of women seems to underlie this disciplinary development, and alongside it is a questionable theological image of woman as inferior and secondary in creation, proven weak and easily deceived in the Fall, and subject to man in the punishments meted out afterwards (cf. Gen. 3:16, 1 Tim. 2:11ff.).

The relationship between disciplinary development and theological rationale deserves notice here.

3. *The emergence of Christian priesthood.* Along with the development of clerical celibacy and the limitation of women's ministry, the emergence of a Christian priesthood served to keep women in their place and away from the clergy. Modeled on the Old Testament levitical priesthood though superseding it, the concept of a *Christian* priesthood gave rise to the notions of sacred places and objects, ministry at the altar of sacrifice, and holy orders as sacral (as distinguished from sacramental) priesthood. Although priesthood in itself need not have sexist consequences this effect was almost a foregoing conclusion in the context of the Judeo-Christian patriarchal culture of the time.

Christian priesthood thus developed as exclusively male and tended to hold itself over against the Christian people. Altar service requires ritual purity, particularly abstention from intercourse before offering the eucharist. This is possible when eucharists are on a weekly basis, but difficult when daily; continual continence is necessary and celibacy has been considered the only way to assure it. Here Christianity's long love-hate relationship with Judaism was also operative: if the priests of the old law abstained for a time, how much the more should the priests of the new and true Israel exhibit perfect continence.

On this model there was obviously no room for women in the cultic ministry. Fear of the association of female priests with female deities seems to have acted further to exclude women from the official ministry of the church, though no such qualms were expressed in regard to male priests and deities. The important question, however, is whether this is the only understanding of Christian priesthood available in either that period or this.

What is most striking in all three of these areas is the way in which disciplinary developments tend to take on theological justifications which in turn help to reinforce the particular practice and enable it to become a "tradition." The entrenchment of such a "tradition" then makes it as difficult to question its theological defense as to question the practice itself. This is in part why the discussion of women's ordination (or of any other break with "tradition") stirs up such passionate responses. But it is exactly at this point that further examination of the process by which discipline and doctrine have developed and influenced each other in regard to the ordination of women is most necessary. For the interaction of the three developments sketched here has led to results that are neither desirable nor definitive.

Once the notion of a Christian priesthood developed, the eucharist came to be looked on in terms of a sacrifice offered by the sacred priesthood that acts in Christ's place. Although there is an important sense in which the eucharist is a sacrifice, several undesirable effects arose from concentrating almost exclusively, as much popular

theology and piety has done, on the sacrificial aspect of the eucharist. Because the analogy with the Old Testament male priesthood seemed to require a Christian priesthood that is also male, attention came to be focused on the *maleness* of Jesus Christ rather than on the common *humanity* which he has taken upon himself in the incarnation. This attenuated understanding of the incarnation led to the view that women are unable to represent the male Christ in the eucharistic sacrifice.

It was also quite easy on this view to lose sight of the uniqueness of Christ's priesthood and to forget that he was the last and only high priest, who passed through the heavens, entering once and for all into the sanctuary, achieving eternal redemption with his own blood, the lasting sacrifice for sin (cf. Heb. 9). Whenever this counterbalance is lacking, liturgy tends to become an end in itself and to create a priestly caste to serve it. Removed from service and fellowship (*diakonia* and *koinonia*), the clerical caste that serves the liturgy comes easily to speak the language of power and domination, of hierarchy under the guise of service.

The historical and theological developments that have excluded women from ordained priestly ministry have had serious consequences for our understanding of priesthood and sacraments. These consequences are perhaps best recognized in Thomas Aquinas's explanation for the exclusion of women from sacramental ministry and orders: women are by their very nature inferior to men and hence are incapable of representing the kind of preeminence that orders signify (ST, Ia. 92, 1; *suppl.*, 39, 1). The canonical statement of this incapacity is still with us today, just as Gratian (c.1147) left it to us in his holy compilation of canon law: "Only a baptized male may validly receive holy orders" (canon 968).

The canon and its theological justification (questionable in itself) reflect a dubious view of ministry-priesthood as dominance, a view which Vatican II at least implicitly rejected when it spoke of the church as the people of God. The implication of the canon—that women are unable to perform sacramental ministry because they are defective in dominance—creates a curious situation. For it ignores one of the most basic elements of sacramental theology: the efficacy of the sacraments does not depend on the "worthiness" (however conceived) of the minister, but on the power of God through Jesus Christ.

What I hope this sketch of historical-theological method and evidence suggests is that there is very good reason to reform the canonical requirement and the theological rationale that led to consequences such as these. Reform of this sort is but the next stage in the unfinished process of the church's development. To take the practice and tradition of the church seriously, therefore, does not mean either to fossilize or to ignore it. Rather, the real fruits of historical and theological reflection will contain the seeds of the future.

The question of the ordination of women to the priesthood will take on increasing importance in the Roman Catholic Church. The shape of future developments cannot be predicted. But reflection on the church's practice and tradition suggests some of the outlines of this development. First, women and men need to see in the church the real meaning of the ministerial expression of the priesthood of Christ, namely the representation of the fullness of redeemed humanity, male and female, that has been taken up in Christ. Can this be accomplished unless we can see women as well as men celebrating the sacraments, preaching, praying, and serving the people of God?

Secondly, the people of God must not be divided by the hierarchy and domination of priestly caste or any other barriers. By opening the church to the kind of reform necessary to permit it, can the ordination of women lead, paradoxically, to the clericalization and de-hierarchalization of the church?

In this light it would be well to ask a further question: is it desirable that all ministries in the church be ordained or sacramental in the present formal sense? Should we not also be looking for ways to take seriously the priesthood of all believers, recognizing that ordained or sacramental priesthood and ministry is only a specialized expression of the general ministry of the whole

church? As we try to do this, we must remember that every ministry derives ultimately from Jesus Christ and is in an important sense different from his final and only priesthood.

Finally, in regard to the old but very present problem of the disunity of the churches, must concern for ecumenism mean the delay or denial of the ordination of women? Prior to the Episcopal General Convention the Anglican-Roman Catholic dialogue in the United States concluded that a change in practice in regard to the ordination of women would not lead to termination or abandonment of the goal of these discussions. If difficulties nevertheless arise in this and other instances, then, might not the burden of blocking ecumenical advance rest with those churches that refuse to ordain women rather than with those that do or soon will?

In light of these considerations, it is indefensible to argue against the ordination of women on the grounds that this has been "the constant practice and tradition of the Catholic Church." This simplistic argument is inadequate both as history and as theology. And it falls far short of that insight into the essence of the Church that impelled Cardinal Newman to become a Roman Catholic: "In a higher world it is otherwise, but here below to live is to change, and to be perfect is to have changed often."

WOMEN IN THE CHURCH

SOME PRACTICAL OBSERVATIONS

LOIS SPEAR

Profiting from those who participated in earlier reform movements

Given its depressed economic status and Bible-belt fundamentalism, not many reform movements begin in the South. Like the Progressive movement of the early decades of this century, it takes at least thirty years of discussion before the reforming groundswell finally reaches the Southern borders. It is an education to watch a movement, long since launched in the North, start all over again in the South—like the replay of a football pass on the television set or the rerun of old FBI films currently in progress on the local Raleigh station, WRAL-TV, whose political guru is Jesse Helms.

Recently the newspapers in our state carried the story of the Episcopal Church's decision, at its 65th convention in Minneapolis, to ordain women. Representing as it does the tip of the iceberg of full equality for women

in the churches, the news item had a brief stay on the second front page of the *News and Observer* before being crowded off by the power play of Mayor Jyles Coggins who got a friendly county commission to rezone his potentially valuable north Raleigh land as industrial, rather than residential property.

It hasn't always been this way. A segregated Woolworth lunch counter in Greensboro, N.C. was the site of the sit-in by A and T students that launched the civil rights movement of the sixties. The ultimate result of this movement is that public facilities in the South now have a better integration record than in the North, and it has been accomplished with a minimum of racial tension and violence.

Women who seek the Catholic priesthood could profit from the experience of those who have participated in earlier reform movements. Though the term liberal, is most often used in a pejorative context today, it is from

SISTER LOIS SPEAR, O.P., teaches in the History Department of St. Augustine College in Raleigh.

17 December 1976: 810

this group that most Catholic reformers of the past seventy-five years have come, and it is they who can guide this latest reform movement through the pitfalls that waylay the inexperienced. It is Catholic liberals, sparse though their membership may have been, who spoke out against Franco in the Spanish Civil War, pestered McCarthy and his "fellow-travelers" (Who can ever forget John Cogley being questioned by the House Un-American Activities Committee?), exposed *Operation Abolition*, and joined in the condemnation of the Vietnam war and Mr. Nixon's men. To sustain such a record, it has been necessary to be wary of some "too Catholic" bedfellows, such as the Legion of Decency pickets against films like *Lady Chatterley's Lover*, pressure groups demanding government aid for parochial schools, and those who seek to make single-issue politics out of opposition to abortion.

Before making cause with the movement for ordination, old-time liberals need to ask some hard questions. The questions should not be construed as a condemnation, either of the movement or of the motives of its members; the secular, in its own way, is as integral to the Christian life as the sacred.

The first question concerns motives. Middle-class reformers who joined the marches and sit-ins in Selma and other cities across the South have been studied and analyzed exhaustively by a whole battery of psychiatrists and psychohistorians who, regrettably, found that all too often white, middle-class civil rights activists were responding to severe problems of their own which they attempted to work out by submerging themselves in a larger reform movement. Sister Fran Ferder and a group of religious women psychologists, it is encouraging to note, already have begun a study of the spiritual, emotional, and psychological make-up of women desiring the priesthood. When completed, the study should, if not clear up, at least clarify the motives behind the movement's membership.

A second question consists in the timing and priorities of the movement, assuming that the final, all-encompassing goal is full equality for women, both within and outside the Catholic Church. Crises daily appear all around us clamoring for our attention, but escalating violence probably has first priority. A few weeks ago, for example, the Sunday edition of the *News and Observer* carried the syndicated column by Lee Guthrie on wife abuse which made it clear that this kind of violence is not an isolated incident; the North Carolina legislature is gearing up to relegislate the death penalty after earlier laws putting 122 on death row were overturned by the Supreme Court; Dr. Paul Cameron reported recently to the annual meeting of Catholic Physicians' Guilds that, based on his samplings, there is a widespread disregard for human life in our society; the violence portrayed on our television sets daily graphically acts out before our eyes, in the phrase of Geoffrey

Gorer, "a pornography of death." Within this framework of urgent priorities, the ordination of women hardly holds a high place.

Timing of the movement is another consideration. Jean Baker Miller, *Toward a New Psychology of Women* (Beacon, 1976) reminds us again that the male sex has borne the scars of sexual repression just as deeply as women. Men have been taught to repress any signs of weakness or vulnerability, because these are "feminine" traits. As a result of oppressive social norms, males have been denied occasions of healthy conflict needed to confirm their own worth and to continue their personal growth. Advocates of priesthood for women need seriously to consider if ordination, unless preceded by conscious-raising confrontation over a period of time, may not be more disruptive than conducive to the growth and healing necessary before genuine equality can be achieved.

Finally, one further question needs to be raised. Have advocates of priesthood for women studied the earlier women's movement in order to profit by mistakes made by their Sisters in the early years of this century? The earlier movement floundered and lost its revolutionary élan because its leadership decided to sacrifice all for the immediate bauble of suffrage, instead of continuing to agitate for equality in hiring and pay, legal rights and decent working conditions. After sacrificing everything for the suffrage panacea, they found that what they had obtained was worthless.

Jean Christie, "After Suffrage: Women in the 1920's" (*Decisions and Revisions*, Praeger, 1975), observes:

True emancipation [as opposed to suffrage alone] required a massive assault on male domination of society . . . the middle-class organizations that achieved the nineteenth amendment did not possess an ideology that could serve a thoroughgoing radical movement. To carry forward a fight for autonomy, women would need to become aware of their position and to develop self-confidence. Their achievement of equality would remove from the labor market an ever-ready pool of low-paid workers and would entail drastic reorganization of the family and of the relationships between men and women. That was, and is, a revolutionary cause, and it requires revolutionary thought about society as it exists and about what it must become.

It is hard to avoid speculating whether ordination of women in the '70s, like suffrage in the '20s, will be the pacifier destroying a movement demonstrating such strong potential for change in the church affecting, not just a tiny elite of would-be priests, but the entire membership as well.

Despite the reservations and questions noted above, it still remains probable that ordination of women may be the opening skirmish of a revolutionary movement overturning the injustices in a system oppressive of both

men and women. If that is the case, it is time to drop the rhetoric and let the action begin. To say, "We have been called to the priesthood, and we want to be ordained, *not because we want to exercise power* [italics my own] but because we are motivated by love and concern for our church," (Rosalie Muschal-Reinhardt, "Women Called to Ordination, in *Women in the Catholic Priesthood*, Paulist Press, 1976) smacks of utopianism. Power, properly understood, is an integral part of any radical movement, such as the ordination of women priests. Since the church speaks to the Spirit, it would be pleasant to believe that change could be instigated and sustained by appeal, if not to the Spirit, at least to moral persuasion. Power in the church, however, is held by a small elite of male caucasians of ripe age; significant changes will be implemented only after struggle. One of Karl Marx's shrewder observations was that no one willingly surrenders power, and distressingly few are the examples that disprove his contention. A few cursory observations about earlier reform movements make the point obvious: Slavery was abolished, not as a result of



the impassioned rhetoric of a William Lloyd Garrison or a Frederick Douglass, but by a political movement implemented by the armies of the North. The Progressive movement, when sponsored by a coalition in the Congress, instituted reform legislation; when the coalition collapsed, oratory replaced further legislation.

What is needed is a power base. Elizabeth Howell Verdesi *In But Still Out, Women in the Church* (Westminster, 1973), points out that Presbyterian women, who had been granted ordination in 1956, still have not secured for themselves an equal status with men in the church. The reason for the failure, she says, is that women did not realize that they had a power base. In the Women's Board of Home Missions and later, in the Religious Education Movement, they had power, but not recognizing it as such, allowed the first organization to be subsumed into the larger structure of the church and lost the second base through co-optation: They allowed, even encouraged, males to take on leadership positions in the organization.

As Rosemary Ruether suggests, Catholic women, like the Presbyterians, do have power bases within the church if they recognize and seek to strengthen them before

they slide out of their grasp. One of these bases is the Catholic schools, still largely staffed by religious and lay women. With the paroxysms the public schools are going through today—financial problems, the decline in standardized tests scores, and functional illiteracy of graduates—we are coming more and more to realize the potential of the parochial schools. Two trends need to be reversed: 1) closing schools, particularly in ghetto areas, and spreading our efforts thinly over a wide spectrum of professions, thus dissipating our collective clout, and 2) allowing fund-raisers, finance boards, and administrators—predominately male—to co-opt control of our institutions, again relegating women to a subordinate position.

This power base needs to be expanded while, at the same time, consciousness of both men and women needs to be raised before women priests can ever attain a real equality with their male peers. Demanding an equal quota of membership on church boards and all policy-making groups, both on a parish and a diocesan level, is the logical next step in exploiting our power position. Hopefully, it won't be necessary to close down parochial schools in order to get pastors and bishops to see the light. Our Sisters in the public schools, it should be noted however, have had to take drastic steps such as going out on strike; we should be as strong as they. Once a position has been taken in the parish and diocese, then it will be time to face "the Italian question." Pope Paul VI is no different from the rest of us who draw weekly and monthly pay checks; finance is a sensitive issue, and American Catholics continue to be generous in their contributions to Rome. Half of these contributions represent the sacrifice of women. It is time we begin using this information as a means of pressuring for change.

Black leaders in the South have observed that, once they began to achieve economic strength, the language of the most die-hard rednecks gave way from "nigger," to "Negra," to black. References to women need a similar evolution—from housewife and drudge, through reluctant assistant, to full partnership. The change in language is dependent upon the application of increasingly stronger pressure.

Political tactics have become so debased within our culture, that few reformers are willing to accept them as inspired by the Holy Spirit. The Apostle Paul, however, was political enough to demand his rights as a citizen by appealing to Rome. One easily concludes that the Avignon Popes lent sensitive ears to the wishes of their French hosts. Words such as boycotts and pressure tactics, nevertheless, sound pretty brutal to people whose ears have been attuned to hearing innocent discussions of "giftedness," right to be "tested," discernment, etc. It is a measure of the seriousness of our resolves. If we don't wish to follow through and demand equality, then mere conversation must cease—lest our

critics accuse us of getting our highs on rhetoric.

As long as Catholic women merely talk about the priesthood, that bastion of male smugness and superiority is perfectly safe. The reforming impetus, like the earlier woman suffrage movement, will fritter itself away without accomplishing anything—except, perhaps, the hollow bauble of the “right” to ordination without the promise of equality. Liberalism, saddled with responsi-

bility for a movement having sound without substance, will be the recipient of further condemnation. If, instead, a small nucleus of women are willing to move beyond discussion into the first painful struggle to force concessions from a reluctant, male leadership, the ordination movement, along with full equality for women, will get underway. A lot of us are waiting for that leadership to appear—before the whole movement collapses.

WOMEN IN THE CHURCH

DUAL-SEX EUCHARIST

MICHAEL NOVAK

A proposal for a new form of ministry

I would like to propose the development of a new role within the Catholic Eucharistic liturgy, in order to bring to higher perfection its inherent symbolism. This role involves the active participation of a mature woman, duly consecrated for the task. The logic behind this development is complex and detailed. The purpose of this article is not to present that logic in full, but to call attention to its several key elements.

The theological perspective within which this logic unfolds is called “symbolic realism.” It derives from Catholic intellectual traditions, both in the Greek and in the Latin church. Its source lies in what David Tracy has described as the distinctively Catholic contribution to intellectual life on this planet, “the analogical imagination.” It is a way of approaching human reality that is not unknown to contemporary anthropologists and sociologists. It requires a special way of looking at the “symbolic forms” that underlie public functions. From these, one interprets the sense of reality, the horizon, the narrative of historical struggle (in relationship to time and eternity), and the perceptual and metaphoric role of actors and objects in the drama of human life, as these appear in different cultures.

The ancient creeds were called *symbola fidei*. The liturgy from the beginning was conceived as a dramatic re-enactment of the history of sacred events in the life of a concrete people. The incarnation—the invisible God making himself visible in the flesh of actual history—is the paradigm case of meaning revealed in historical, public drama. What is reality, as revealed by God? In the Catholic tradition, one answers this question by meditation on, and silent contemplation of, the mysteri-

ous acts of God: on the sacred events, persons, objects and deeds that simultaneously reveal and also enclose God’s Word. Reality is revealed through symbols. “Symbolic realism” is a method for interpreting reality, through careful cultivation of the human capacity to perceive and to interpret symbols with accuracy and full penetration.

To come now, more immediately, to our subject.

When God decided to enter human history by taking on human form, God had to make a choice. In becoming fully human, God could take on the form of a woman or the form of a man; become masculine or feminine. For it is one of the limits of the human world that flesh is particular and concrete, not general and abstract. God could not become “neuter.” Why, then, did God choose to assume the form of a man?

The judgments of God are inscrutable. We reflect upon God’s acts, not in confidence that we understand them, but quietly, in order to interpret as best we can what God may have tried to show us.

It seems obvious that God’s revelation is intended for all. It is not exclusively intended for males, nor for females. Each human person, beginning indeed with Eve and the New Eve, with Adam and the New Adam, receives God’s call; is chosen by God; is united to God through grace. The reason for incarnation in the form of the male cannot have been exclusionary.

St. Paul does tell us that God sought the lowest form. He sought to lower himself, indeed to empty himself. Possibly, in symbol, the form of woman is not, and was not, low enough—would not have carried the message God intended.

Indeed, in the ancient world, the preeminent masculine model was that of the warrior-king, the emperor-

MICHAEL NOVAK next month becomes Ledden-Watson Distinguished Professor of Religion at Syracuse University.

soldier. The Caesars, and indeed the Maccabees and David, were such male models. In order to show that God's ways were not man's ways, that the Christian revelation was a new and radical departure, it was important to "humble" his governing social symbol. To give a witness in history to "humble charity"—to meekness, gentleness, humility, charity, peace, patience, benignity and the other fruits of the Holy Spirit—it was, perhaps, pedagogically indispensable that God should assume the form of the masculine, and reveal in and through the masculine the radical "transvaluation of values" it was the point of Christianity to introduce.

Speculate for a moment. Had God assumed the form of a woman of that time and place, and tried to show forth in a woman the Christian transvaluation, the symbolic resources available would have been quite different. In Mary the Mother of Jesus, God did make a perfect vessel of grace. Yet the holiness and graciousness of Mary, while lovely and attractive to all, did not have the power to shock the consciousness of the masculine or the feminine world of that time as did the witness of Jesus. Mary, in her witness to the fullness of grace, was not entirely a contradiction to the symbolic structure of her time. That Jesus, who was called "King" and even "Warrior," should enter Jerusalem on a burro, should be silent and gentle, should go as a lamb to the slaughter—this was shocking, different, dramatic. Mary and Jesus cohere in the same witness: her *fiat* and his *fiat*; her *magnificat* and his. The pedagogical rebuke to the culture of their time, however, and perhaps of every century until (and for the vast majority of people perhaps including) our own, is more clearly manifest in the humbling of the male.

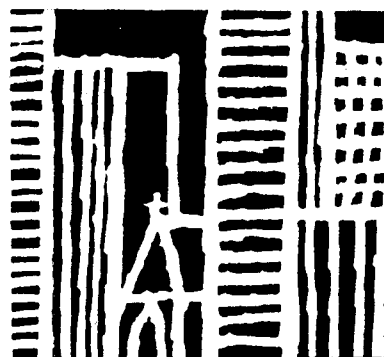
It was this point that Nietzsche had in mind when he averred that the net impact of Christianity on the Greek, Hebrew and European world was to have "feminized" the warrior peoples. Christianity was a rebuke to the masculine warrior culture.

It was this point that Marxists in Italy and Spain have cast against the church in recent times: that it was a church for "women," that its priests were dressed in "skirts," that it absented itself from the (masculine) struggle to change history, that it had been "womanized."

In these accusations of her enemies, exaggerated and given to caricature, there is a grain of truth. The Germanic knights of the barbaric peoples of Northern Europe encountered in Christianity a contradiction to immemorial attitudes and practices. Particularly, the image of Mary captivated their imagination. To become a Christian was to modify the warrior codes and the warrior virtues—to modify them with "Courtesie," "sweet charity," "gentleness," and "mildness." It was necessary, in the more ancient words of Aeschylus, "to tame the savage breasts." Christianity, it seemed, ran counter to nature. It countered nature in its emphasis on chastity and even on celibacy. It countered nature

in its emphasis on peace, gentleness, sweetness and grace. No wonder the image of the Virgin Mary was so powerful. The Christian man was expected to be unlike the pagan man. He was expected to become, as it were, androgynous—to make his own the virtues of the feminine ideal.

Not that women in the medieval period were solely "feminine." Henry Adams in *Mont-Saint Michel and Chartres* provides powerful evidence about how, particularly in France, the woman was regarded as superior in hardheadedness, in power, in business sense and in effect. The figure of Eleanor of Aquitaine towered over the entire twelfth-century, he notes. Males were so entrapped in rituals of honor, war and romantic quest that women ran the economic order, provided the stable base of society and commonly prevailed. In the ideal order, men were held to the ideal of the Virgin. In the real order of daily life—both in its economic, and in its emotional transactions—women were *not* "the second sex." This thousand-year period of our culture deserves



to be studied in greater detail, before the ideology of contemporary tastes is allowed to guide our judgments.

The symbolic power of the masculine and of the feminine, in short, is far more complex and culturally rich than we in the highly industrialized, technological, suburban cultures of the twentieth century are likely to imagine. Symbolic forms have an authentic and inter-related history of their own. What is proper, or even possible, in one age may not be proper or possible in another. It may well be that in the fullness of time, as symbols ripen and as relationships shift, new possibilities are available to God's revelation that were not available at the time at which God chose to enter history.

Let us pause for a moment. To be a male is to have a body of a certain sort, and to be part of a long symbolic and cultural history; and the same with being a female. There were, in the Latin world, two words for "soul," or aspects of the soul, which capitalized on the quite different symbolic realism of the human body and its cultural roles: *animus* and *anima*. In his magisterial book, *The Mind and Heart of Love*, Martin D'Arcy has traced the power of *animus* and *anima* in the growing Catholic understanding of the fullness of *caritas* and

agape. These powerful streams in our culture deserve to be carefully untangled. The fullness of Catholic tradition depends on both.

Suffice it to say here that there are certain symbolic capacities in the experience of women that are more likely to give us an accurate image of God than are the corresponding capacities of the male. Three of these capacities, in particular, bear upon the Eucharist.

The paradigm in human experience for an understanding of creativity is the bringing forth of a child. Symbolically, a woman embodies this paradigm as no man does. Almost, as it were, out of nothing, in a miracle repeated again and again down the ages, women bring forth new life. Even the imagery of Genesis suggests that God "brooded over" the chaos, perhaps bird-like or even wombl-like, until the universe "was born." In an important way, the woman is a better image of the Creator than is the male.

Secondly, in the Incarnation, a woman is once the more basic *human* image of mediation: the Mediator came through the Mediatrix; God enters the world through a woman. As in the duality of *animus* and *anima* in love, so also in the duality of incarnate *Mediator* and *Mediatrix*, masculine and feminine are complementary poles of the full symbolism of the works of grace. If a male can stand as an *alter Christus*, a symbolic representative of the *One Mediator, Christ*, so also a female can stand as a *Mediatrix*. "Mediatrix of all graces." Grace has come through a woman. Grace can come, symbolically and in public representation, through women. We do not at present have sufficiently powerful liturgical representation of this part of our inheritance.

Thirdly, the most intimate symbol of the union between Christ and his Church is the imagery of husband and wife: man and woman joined in love, two-in-one, principle of all human fruitfulness. In the Christian Eucharist, both must be represented—both the symbol of Christ and the symbol of his church; both the bridegroom and the bride; and the union between them. In canon law, indeed, as in theological, symbolic necessity, it has been decreed that the priest ought never to celebrate the Eucharist in solitariness; a representative of the church ought always to be there. In the past, in a way jarring to the underlying sexual symbolism, it was decreed that this presence be represented by a male, an acolyte, as representative of the church. No doubt, down through the ages and in many circumstances a law prescribing the presence of a woman might have created scandal. In most circumstances today, that consideration would not apply.

The point is that one of the basic and most important levels in the symbolism of the Eucharist is not now being exemplified. In some ways, a woman is a better symbol of the Creator, and a better symbol of mediation, than a man. But there can be no doubt at all that a woman is the appropriate cultural and bodily symbol

for the church. We speak naturally of "mother church." The Scripture itself is laden with the imagery of the "spouse," the "lover," and because God chose to become incarnate in the male, the most appropriate symbol for the people to whom Christ united himself is a woman. Insofar as the Eucharist dramatizes the union of Christ with his church—and the communion of all is at the heart of the mystery—then the representation of male with female, of Christ-figure with Church-figure, is perfectly apt for dramatizing this union. The inner dynamic of the Eucharist cries out for masculine-feminine representation, as a sign of healing and of union.

There is a danger, of course, in making the inner symbolism both of the Eucharistic act and of its accompanying Scriptural and traditional texts too explicit. There is an erotic component in the symbolism of the union of spouses, the union of lovers, that if vulgarized could easily distort the spiritual meaning intended. In the many forms of "the black mass," indeed, this erotic element becomes a means of mocking Christianity. But there are many ways of avoiding this vulgarization. A certain dignity, a certain formality, a certain emphasis on the unity of the spirit, and even the tradition of celibacy itself, offer many and profound protections. The truth is that Christ and his church are one. The symbolization of this truth through the joint celebration of the Eucharist by men and woman gathered around the table is thoroughly traditional. What is not yet part of the tradition is a more vivid dramatization of this truth through a more visible and active participation by women liturgical leaders.

There are several different ritual forms which this more full and perfect liturgy could take. In its weakest form, perhaps a woman should always stand before the congregation, with the priest, as a symbol of the church as he, the priest, is a symbol of Christ. She might, in effect, function as in a solemn mass the deacons, or the master of ceremonies, and the acolytes now, function. The role as a servant is, in itself, an affront to the contemporary preoccupation with power. It is not out of keeping with the central mystery of Christianity: that those who are last will be first; that it is the master who serves.

For certain, it is no mark of authentic Christianity that Christians should compete for the high places, or insist upon power in the terms of this world. That would be a clear sign of a less than Christian inspiration.

The expression, a "male-dominated" church, usually carries with it in emotional tone that what is wrong in the church is the maleness, rather than that what is wrong is the domination. Laymen are no more potent in the liturgy, or in the authoritative church, than are women. Clericalism will be no less clerical when it is a female as well as a male clericalism.

On the other hand, sauce for the goose is sauce (so to speak) for the gander. There is no reason why the

symbolic role of the priest at the Eucharist, of the *alter Christus*, should not with an ever greater vividness be that of the servant. The symbolic role of the representative of the church would then be dramatized as that of the poor and the oppressed, and of the wealthy and the powerful, too, who are also suppliants. The woman celebrant would represent those who are being served by the Christ, for whom the Christ-figure lays down his life. "This is my blood which shall be shed for you."

For myself, I envisage a time, perhaps generations from now (for symbols sometimes come to express reality fully only in the slow ways of organic life), when the Eucharist will commonly be celebrated by two central figures, equal in symbolic power although different in their relation one to another, one vicar of Christ and the other representing the church, both together celebrating the oneness of Christ with his Church. Those texts from Scripture most explicit about this symbolism could be brought into the canon. Some of the texts, in the voice of the Christ, could be voiced by the priest. Others, in the voice of his spouse, could be voiced by a woman consecrated for the role.

The priest is ordained to be an *alter Christus*. A woman might be consecrated as an *altera Ecclesia*. A dual-sex liturgy would symbolically unite, in a way hardly possible in previous centuries, Christ with his church, the masculine with the feminine. It would provide a more realistic and symbolically accurate witness both to the meaning of God's revelation and to the union-in-duality of humankind.

The consecration of women for this role might offer a second form of priesthood, a role of service of, ministry to, and presidency over the Christian community gathered in prayer and thanksgiving.

This new form of ministry might be developed from past traditions concerning the consecration of deaconesses and abbesses. It would be primarily a liturgical office. But it could also be developed canonically, administratively, so as to have certain juridical functions as well. For example, the role of women college presidents, directresses of hospitals and orphanages, major superiors and others might be administratively strengthened. One might imagine both the administrative and the liturgical offices of the church reformulated so as to allow greater participation by women. In the outline here presented, it would not be necessary to distort the symbolic link between the incarnation of Christ in masculine form, and the symbolism of the priest as *alter Christus*. The Church would follow and respect the symbolism of the human body, as God did in humbly assuming the concrete, limited human form of the male. It would call women to represent by their bodily presence, and the symbolism thereof, the church Christ so loved. Masculine priest and feminine celebrant would together mirror more accurately than in previous centuries the union of Christ and his church.



THE SCREEN

Since Eric Rohmer's *The Marquise of O*— is an extremely faithful adaption of a story by Heinrich von Kleist, a question Rohmer was asked at the film's press screening at first seemed rather dopey. He was asked whether he had really cared what he adapted. I was therefore surprised when Rohmer said, no, he hadn't cared in a sense—the point was just to do an adaptation of something. This suggested that Rohmer had done the Kleist story only because, like other New Wave directors, after establishing himself as an *auteur* with a series of related films, he had felt a need to break the molds of his art. Godard literally revolutionized himself after he made the series of films that began with *Breathless* and ended with *Le Gai Savoir*. Truffaut began his career all over again after finishing the Antoine Doinel series. Now Rohmer felt he must in some way—any way—free himself from the vision of his "six moral tales", the series he announced when he made *La Boulangère de Monceau* in 1963 and completed in 1972 with *Chloe in the Afternoon*.

Rohmer's answer to the question implied that having made six films he wrote himself dealing with contemporary mores, he had now adapted an historical romance written by somebody else just because doing so was something completely different, a break with his own past. But this was hard to accept. Doing an adaptation just now may well have been a form of methodology for Rohmer, a purposeful way to interrupt himself. Even so, however, it doesn't follow that he was indifferent to what he adapted, or that he is not still the same filmmaker. Perhaps Rohmer was just being too polite—he is a very amiable man—in accepting the bias of that question. The fact is that *The Marquise of O*—, like all transitions, both disconnects us from past work and reconnects us with it at the same time. To do the film justice, you have to entertain both sides of this paradox at once.

Rohmer's past work has all been about "mediocre" people to whom "nothing happens," to put it in terms the films themselves offer. These terms make the moral tales sound exceedingly drab, of course, but they aren't in the least. On the contrary, they are very lively, and it is precisely in the personality of their characters that their life exists. But the characters aren't exceptional people, nor are their lives full of excitement of the sort conventional in movies. Rohmer's films up until now have been an essential part of the New Wave's program to transform the Hollywood conventions that the New

Wave directors themselves extolled as art when they were still critics. (Rohmer succeeded Andre Bazin as editor of *Cahiers du Cinéma* in 1959.) The heroes of the Western, gangster film and other genre work these directors admired as critics are all either lone wolves or empire builders. They all have a lot to do but little to say, and nothing to say about themselves. The characters in Rohmer's films, by contrast, have little to do and a lot to say, especially about themselves. Where the conventional hero is the strong, silent type, Rohmer's hero has been garrulous and hesitant.

The "mediocrity" with which Rohmer's heroes feel themselves afflicted is demonstrated by the nameless central character (Jean-Louis Trintignant) in *Ma Nuit Chez Maud* (1969). At one point in the film Trintignant describes himself to another character as a "mediocre" man. Trintignant says this in self-deprecation, but for Rohmer, to be "mediocre" means to be human. Man is "mediocre" in Rohmer's films in the sense that he is caught in the middle of the Great Chain of Being, halfway between God and a stone. Man is in a middling state. He is what Pascal called him in the *Pensées*, "*un milieu entre rien et tout*." There is a scene in *Ma Nuit Chez Maud* where Trintignant lunches with a friend who boasts of having taken a curve on an icy road at 100 km/hr. without crashing. Then later—again at a meal, dinner—Maud (Françoise Fabian) laments to Trintignant the fate of a lover who had an accident on an icy road and was killed. But Trintignant is neither the epic fool of the first story nor the tragic protagonist of the second. He is somewhere betwixt and between their extremes, for when he finally goes out driving on an icy road himself, his car merely gets stuck and has to be abandoned.

From Trintignant's fate at the wheel can be divined the other salient characteristic of the lives of Rohmer's heroes: nothing happens to them. In fact, in a very profound sense nothing ever happens in a Rohmer film, period. In *Claire's Knee*, Aurora (Aurora Cornu) points this out to the hero, Jerome (Jean-Claude Brialy). They are talking about a short story Aurora is writing, and Jerome's relationship with a young girl, a mutual friend who has a crush on him, begins to get mixed in with the story. "One can make a good story with banal characters. . ." Aurora observes, as if talking about a Rohmer plot rather than her own, "but sleeping with a schoolgirl just before your marriage wouldn't make a good story." "And if I didn't sleep with her. . .?" Jerome replies. "That would be better," Aurora continues. "Things musn't happen." Indeed, nothing does happen in *Claire's Knee* either. Jerome curbs his desire for the young girl just as Aurora's story anticipates, and he develops instead a fancy to do something so inconsequential and feckless that it is almost no action at all. He develops a yen to touch the knee of the young girl's sister, Claire (Laurence de Monaghan). This is

so slight an event that he ultimately accomplishes it without her even realizing he has done so.

Rohmer's own synopsis of the plot in all his "moral tales" makes it clear that nothing happens in any of them. "Just as the narrator is in pursuit of a woman who, momentarily, seems to elude him," Rohmer explained, "events bring him in contact with another woman, but regardless of the charm and persuasion of the second, he will reject her in favor of the first." The plot always goes around in a circle, in other words, and the hero ends up where he began. On the day before his night at Maud's, Trintignant trails a blond he spots in the street; and on the day after Maud's he again picks up the trail of this blonde, whom he eventually marries. At the beginning of *Claire's Knee* Jerome has just come from a fiancée to whom he returns at the end, after his infatuation with Claire. *La Collectionneuse* (1967) opens with Adrien (Patrick Bauchau) being urged by his mistress to come to London with her; and after Adrien goes instead to San Tropez where a girl named Haydee (Haydee Politoff) ruins a business deal and eludes his seductions, the film ends while Adrien is calling to inquire about flights to London.

This being the character of Rohmer's work until now, it must be admitted that *The Marquise of O*— is a disconnection of sorts. Its story begins with shot, shell and siege, the abduction of the Marquise by enemy troops, and her immediate rescue. And once things calm down, the Marquise finds herself inexplicably pregnant. Though she has no recollection of an amorous adventure among all her others, she is expelled from her father's house and must search for her violator through a newspaper ad, which he, incredibly, answers with a proposal of marriage. This is hardly a story in which nothing happens. It is full of mystery, recrimination, reconciliation and all manner of passion foreign to Rohmer's earlier work. Yet for all that, I don't think it is as far removed from the earlier work as it might first seem. What articulate indecision expresses for Rohmer's modern characters, upheaval and dumbfoundedness reveal in these historical figures in *The Marquise of O*—. The human condition, in Rohmer's vision of it, turns out in the end to have a surprising constancy.

COLIN L. WESTERBECK, JR.

(The first of two parts)

To Our Readers

This is issue No. 26, the last in Volume CIII. The next issue will be No. 1 in Volume CIV, dated January 7, 1977.

To all our readers, our best wishes for the Christmas season.

THE EDITORS

LINDBERGH & THE QUIET OF CHRISTMAS

PHILIP
MOONEY



*In Memoriam:
New York to Paris,
1927*

How totally honest of Charles Lindbergh in owning up to running out of gas on the Queensborough Bridge. The legendary pilot who had figured his solo-flight fuel to Paris so precisely, had become lost in conversation *en route* to Manhattan. But, his diary makes allowance for his distraction. His preoccupying passenger in the old Franklin automobile that Monday morning was Antoine de Saint Exupéry. The French author-aviator had been the Long Island guest of the Lindberghs for a peaceful August weekend, one of the very last before the outbreak of World War II. Their all-consuming discussion explored "the effect of industry and the machine upon man," the central theme in St. Ex's recently written *Wind, Sand, and Stars*.

Both men are gone now. The war claimed the life of the French flier, as Lindbergh had feared: "That is the tragedy of war. Men like Saint Exupéry are killed, and the world had too few of them anyway." Then, thirty-five

FATHER PHILIP MOONEY, S.J., is an associate professor of Theology and Fine Arts at St. Peter's College in Jersey City.

years to the month after their invigorating visit, Charles Lindbergh, conscious of the inroads of incurable cancer, flew to Hawaii where he laid his long frame to eternal rest in a chosen corner on the island of Maui—August 26, 1974.

But, before the aging pioneer boarded that final flight, he made an excursion back to his "bridging" conversation with St. Ex of so many sunrises before. Speaking to the supersonic transport controversy in the pages of the *New York Times*, he wrote:

To what extent do we control our own destiny economically and environmentally. . . . The supersonic transport symbolizes this issue. Our response to its challenge will indicate our future. Is the quality of life or the advance of technology to guide us? For me, aviation has value only to the extent that it contributes to the quality of the human life it serves.

Down along the arc of years, the aviator of all seasons was echoing the sentiments of his war-lost friend in *Wind, Sand, and Stars*: "In the enthusiasm of our rapid mechanical conquests, we have overlooked something. We have perhaps driven men into the service of the machine instead of building machinery for the service of man."

Though both pioneers are beyond the horizon, we appreciate the lingering accent of their perceptive comment. Lindbergh, like Saint Exupéry, was a quiet man—pensive! Still we listen, since as Heidegger once remarked, "Only those can be silent who have something to say." Lindbergh had wisdom to speak and meanings that keep because he remained always a man of reflection. He could step back from swirling involvement in a heavy schedule to probe and uncover the hidden significance beneath the surface veneer of daily events. Not that he was infallible; but his focus was right: searching for eternal meanings in the changing tides of human affairs. He once missed his flight to Albuquerque—the mark of humanity is that each of us in our time has missed our plane to "Alburquerque"—and he jumped at

the opportunity to walk down a country road for reflection!

The place didn't matter, but taking interior counsel was a covenant he had made with himself:

Too much or too little activity blinds one to true values and to the real beauty of living. To observe, to think, and to write well, one should act only enough to keep his senses sharpened and to avoid that theoretical, impracticable, narrow outlook of the man who never acts at all—the critic who speaks lightly and conceitedly of an art he never knew. But in acting, one must be careful not to dull his senses by overwork, by too great and too prolonged concentration. One must avoid that practical, logical, material, mineral-like outlook of the man who knows nought but action as the answer to everything in life.

It is impossible, and one would not even desire to always hold a perfect balance between action and contemplation, between earth and sky. It is pleasant to swing into one and back to the other as a pendulum, for one sees only by contrast. One feels only that which is new. Touch deadens after prolonged contact. (8/15/39)

Significantly, the context of Christmas, as for St. Ex in *The Little Prince*, held special attraction for the contemplative yearnings of Charles Lindbergh. We follow him and his young wife Anne to the Notre Dame of Paris one Christmas Day in the thirties—only to find it closed! No dismay since he came not as a sight-seeing tourist but as a thoughtful pilgrim rejoicing in the quiet of Christmas: "Better to spend an hour in Notre Dame and the rest of the day thinking about it" was his viewpoint.

And never mind that the Notre Dame was shut to him that Christmas. Another Christmas comes and wife Anne's crib becomes his cathedral. "Home at 5:30 for Christmas Eve with children and Anne. Anne has made a very simple and beautiful little crèche in the library, and we had

music and reading in front of it, with all the children taking part, except Scott, who is in bed with a fever. It was the best Christmas Eve we have ever had." (12/24/43) (When Anne was about to give birth to Scott, the careful commander briskly packed the necessities and rushed off to the hospital: "I put the little wooden madonna and the glasses-case in my brief bag and left in the Mercury for the hospital at 3:20 a.m. The madonna and the glasses have taken part in the birth of Land and Anne, Jr. and I know they will help again this time—the madonna, a beautifully carved one, on the table beside the hospital bed, and the glasses-case in Anne's hand . . . to grip tightly when she is in pain." (8/13/42) A Madonna for his madonna who "always seems to me to stand on life and, at the same time, touch something beyond it. . . . She uses life to strengthen spirit and spirit to strengthen life.")

These uncharted dimensions of the human spirit as symbolized in Jesus is why Lindbergh would have Christmas to be a true holy day. His diary for December 25, 1940 reads:

Anne and I spent the morning with the children—Jon, Land, and even Anne, downstairs in her mother's arms—beside the Christmas tree in the parlor. It seemed we spent hours opening all the presents. There were too many of them, really, although we had hidden a few away, and will let others disappear during the next few days. People should not deluge children with presents on Christmas. It dulls appreciation, not only of the presents, but of the day itself.

It seems to me that Christmas has deviated as much from the birth of Christ as Christianity has from his teachings. The keynote at the birth of Christ was simplicity. The keynote of Christmas today is luxury. The birth and life of Christ were surrounded with things mystical. Christmas and Christianity today are surrounded with things material. Sometime I

would like to have a Christmas in our home that conforms to the true spirit and significance of that day 2,000 years ago—a Christmas unadorned by tinsel, uncluttered by gewgaws and ribboned boxes, unstuffed by roast turkey and sweet potatoes; a Christmas pure in its simplicity, akin to the sky and stars, of the mind rather than the body. It should be almost the reverse of a modern Christmas. One should eat too little rather than too much, see no one rather than everyone, spend it in silence rather than in communication. Christmas should be a day that brings one closer to God and to the philosophy of Christ.

Charles Lindbergh was true to his work in making Christmas a day of recollection for his family—a walk in the woods with his wife and children was always part of the day, whether the current family address was New Jersey, Long Island, Michigan, or Massachusetts. The incessant and insistent claims urged upon the time and talent of America's foremost airman did, in fact, require many moves for the Lindberghs. But, amidst these cross-currents complicated by private convictions exposed to public notice, the family kept its equilibrium because its head had set a hierarchy of values—the prime benefit gleaned from his reflections in the mood of Christmas. Home and family came first:

Nothing is more important than one's home and all it represents. The satisfaction of living, the effectiveness of thinking and acting, spiritual depth and appreciation, all are intertwined to a large extent with the home one lives in—not that these elements are *impossible* without a home, but they are lacking in balance. One needs roots, and those roots must have real soil to grow in and come back to. We have wanted for years a permanent home that we loved and now I must find one—but it is difficult to look clearly into the future in these unsettled times. . . . One must try as best as he can

and then be satisfied with what he attains. With a wife like Anne and children like Jon and Land, I probably should not ask for more—but it is really for them I want a home . . . (12/9/39)

Achieving "home" was hazardous for Lindbergh since he was a national figure who stood by his personal principles in speech and in action. Not that his spokesmanship was unerring: some of his statements on behalf of the America First Party were much too apodictic, while others touching the pre-war Hitler regime were too benign. Still, the same spirit of interiority that brought Charles to his convictions became the unfailing spring of courage to live by them:

Of course, safety for my family lies in my keeping out of the public eye and the attention of the press. That is hard enough in normal times, but in a period of crisis in which one's country may become involved in war, one must take part in the affairs of his country and exercise his influence in the direction he thinks right. I feel I must do this, even if we have to put an armed guard in the house. But how I dislike the idea of Anne and Jon and Land living under such an environment. It is a fine state of affairs in a country which feels it is civilized: people dislike what you do, so they threaten to kill your children. (10/24/39)

There is special poignancy in this last diary entry. Seven years before, Charles and Anne had lived through the agony of the kidnap-murder of their first-born, Charles Jr. Yet, even in this severest of ordeals that God's providence asks of man, Charles's inner strength became the staying-power for his wife. When the final shock of the drawn-out tragedy struck in word that the child's body had been found, Anne Morrow Lindbergh managed these lines to her mother-in-law: "Charles got home last night about 2 a.m. and was, as you know he would be, wonderful. He spoke so beautifully and calmly about death that it gave

me great courage." Anne's own diary for that bleak day speaks of her husband's "patience and sweetness and silence."

This man of quiet could bring solace because his inner sensitivity made him keenly aware of the needs of others, young and old alike. He saw to it that aging relatives got the lift that exuberant youth can bring: "In the afternoon Mother, Anne, Jon and I went to see Aunt Harriet and Uncle John. They are both getting old, and she is so frail that we have not known how she could live through the last decade. They have never seen Jon, and children mean more than anything else to old people." (12/30/39)

The sight of children in need caused Charles particular distress. The pale waifs of a prostrate Germany, kept from nourishment by wooden bureaucracy, tore at his heart-strings:

German children look in through the window. We have more food than we need, but regulations prevent giving it to them. It is difficult to look at them. I feel ashamed, of myself, of my people, as I eat and watch those children. They are not to blame for the war. They are hungry children. What right have we to stuff ourselves while they look on—well-fed men eating, leaving unwanted food on plates, while hungry children look on. . . (5/23/45)

A bit of taffy, a few days later at Nürnberg, snapped this pent-up tension:

As I walked to our jeep, a boy and girl ran across the street and paused to look at us. They were probably between six and nine years old, thin, not very well dressed, and I judged, quite hungry. I had a taffy bar in my pocket, and tore it in half, giving part to each child. "*Danke-schön*"; they snatched the candy and began eating it at once, not as children who want a candy bar, but as children who are hungry." (6/8/45)

Lindbergh could have wished to heal every war-torn child.

There are tears in his pen when he senses the ominous fate of a young German girl of Dessau, a town being held in reserve by the Americans as booty for the incoming Russians:

She has a good face—nicely dressed in old but clean and brightly colored garments—like the daughter of a middle-class American family. I realize that we Americans are holding her at Dessau. She cannot flee to safety. We will not let her pass our sentries on the roads. We are turning her and thousands of others like her over to Soviet soldiers for their sport. I feel ashamed. What responsibility has this child for Hitler and the Nazis? What right have we to call Germans and Japanese barbarians when we treat women thus? (6/9/45)

This unfortunate youngster probably never knew of Lindbergh's concern. Charles never stared ("Beauty is lost in staring" was his expression) because his was a sympathetic regard coming from the deep-center of his person.

When exhilarant, bubbling Anne Morrow wrote her young sister the glad tidings of her engagement to Charles Lindbergh, she revealed that "if someone should pounce on me and ask me what I was marrying him for, I should say, 'Eyes'—can't look in his eyes and do anything else. I believe in his eyes, in what I think is behind them, even though it doesn't always show in conversation."

The glowing bride-to-be's enthusiasm for her soon-to-be groom was prophetic in its intuition. Charles Lindbergh's gentle glance of kindness and care unveiled the vista to profound personal meanings that became their shared vision of life and love. Symbolically, one of the final entries in his wartime journals speaks of the gift he would bring home to his beloved Anne—the book of "*Nieder-deutsche Madonnen*."

Christmas again! Charles Lindbergh could see because like Mary in the spirit of the first Christmas, he "pondered all things in his heart." May we be so blessed and Christ's enduring peace be his, his family's—and ours!



WINTER GRACE

RICHARD A. HAWLEY

In the city the cold comes out of the stone.
Some snow falls
And falls quickly to ash.
In the harbors the dull Atlantic
Gives back nothing to a sullen sky;
Inland, or possibly nowhere,
Weathered farms stand strewn in snowfield,
Partly voided, like abandoned canvases.
What birds remain, wrens, pigeons,
Are colorless.

What saves us is the sun.
Wiser than we remember,
Its hard light bears no warmth,
Yet, as through stained glass, it sets:
Peach wash over snowdrift,
Smoke blue tint to shadow,
Saying simply, "afterward,"
And "this too is tender,"
Not promising "again."

17 December 1976: 820

PILGRIM'S PROGRESS

JOHN B. BRESLIN

A Canterbury Tale: Experiences and Reflections, 1916-1976

JOHN COGLEY

Seabury. \$8.95

I never met John Cogley, though he was no stranger to America House. My only direct contact with him came, typically enough for both of us, during a deadline crisis for *America's* special Dorothy Day issue in 1972. We needed an essay review of William Miller's *A Harsh and Dreadful Love*, and a call to the *Center Magazine* in Santa Barbara elicited an immediate yes and a promptly delivered, gracefully written appreciation of the book and of Miss Day. From everything his friends have told me and from the evidence of this "autobiography," it was a typical John Cogley performance, combining thoughtfulness, professionalism and style.

Those quotes around autobiography are as much Cogley's as my own, for in a prefatory note he refers to the brevity of the memoir and the obvious lacunae it leaves in his life story, most notably the absence of a full treatment of his family. But John Cogley did not study scholastic philosophy and theology for nothing: his title alerts us to the book's real matter and his subtitle neatly sums up the form. In 13 chapters he offers a chronological canter through his public life, from the Catholic Worker house in Chicago, to theological studies at the University of Fribourg, to *Commonweal* and the Fund for the Republic in New York, to the Center for the Study of Democratic Institutions in Santa Barbara. Those basic map points don't tell the whole story, however, since he also managed a lengthy stay in Rome during the Council and a two-year stint back in New York as religion editor

for the *Times*. Spaced along this itinerary of "experiences," Cogley introduces a series of seven halts for "reflections." They increase in frequency in the second half of the book as the pilgrim gets closer to Canterbury.

Surprisingly, that goal was present very early on. John Cogley's decision, late in life, to join the Episcopal Church represented no sudden disillusionment with Roman Catholicism, nor was it a leap into the un-

**"Original...
amazing...
must be
read."**

—Clyde S. Kilby, author of
C. S. Lewis: Images of His World

C. S. LEWIS: THE SHAPE OF HIS FAITH AND THOUGHT by Paul L. Holmer

"Lewis spoke of the 'guiding thread' which runs through all his books—religious, literary, philosophical—and Professor Holmer has shown exactly how all the books are tied together... Absolutely necessary to a full appreciation of C. S. Lewis... It is the best book ever written about him."—*Walter Hooper*.

\$6.95; paper RD 188 \$3.95

THE DOVE IN HARNESS

Philip Mason. For everyone who has ever wrestled with the problem of believing in an unbelieving age here is a graceful, contemporary, bold defense of Christianity as a practical, meaningful way of life. \$8.95

 **Harper & Row**
10 E 53rd St., New York 10022
1817

At bookstores

Commonweal: 821

known. While he was still writing for *Commonweal*, he would slip off on occasion to an Episcopal church to escape from the anti-intellectual tone and the perfunctory manner of worship in his Catholic parish. And even before the Council opened, he had discussed his desire to become an Episcopalian with the liturgist Fr. H.A. Reinhold who advised against the move on the grounds that "individual changes . . . no longer made sense; the ecumenical movement needed all the help it could get." Cogley accepted the advice and maintained his position as a "Commonweal Catholic" for another 14 years. But his unease with Romish ways never left him, though the Vatican Council seemed to promise relief.

It was during the years of the Council that Cogley had his most sustained contact with *America*, but his contributions began much earlier, including an article in 1948 on his experiences at the Chicago Catholic Worker house, which he reproduces virtually in its entirety in chapter three of his memoir. Reading through the *America* sampler of Cogley's writing helped me fill out his own skeletal self-portrait. The witty "poems on a postcard" that appeared in 1963-64 reveal him in an Ogden Nash mood, satiric but playfully so. His verse on the varieties of Jesuits has a little of both elements—and perhaps more prophecy than even he suspected:

There are Jesuits left and Jesuits right
A pro and a con for most any fight
So wherever you stand, you stand not alone
Every little movement has a Jebbie of its own

So, too, his "Topic Sentences" for the Council:

The ideas proscribed in an Indexed book
Usually turn up in *Life* or *Look*
Brethren separated only burn
At invitations to "return"

In a more sustained piece in 1962, Cogley outlined the book he wanted to write about American Catholicism. It

was another decade before the book appeared (*Catholic America*, 1973), but the notes received an enthusiastic response from *America's* readers. And no wonder, for, even better than the eventual book, they captured in their elliptical, stream of consciousness style, the breadth of American Catholicism, including its striking contrasts: "The boys hawking Father Coughlin's *Social Justice* outside the churches; and Bishop Sheil wiping away the spittle of a woman who contemptuously spat out

While we were living in Brooklyn Heights I found it easy to attend Saint Anne's, an Episcopal church only a block from us, or historic Trinity Church on Wall Street, for some relief from the slap-dash liturgy at our local Roman Catholic parishes. I attended these Episcopal churches surreptitiously, of course, but found the services rewarding and dignified. Of course, I did not receive the Eucharist when the worshippers moved to the altar.

The Episcopal congregations were notably sparser than those in the crowded neighboring Roman Catholic churches. Oddly enough, though, I found I could pray better in these half-empty temples of "heresy," and I felt more at home in them than I did in churches of my own communion. I heard nothing in the articulate sermons I listened to that even slightly offended my Catholic sense of theological propriety.

—*A Canterbury Tale*

'Rabbi!'" Or this, among a series of vignettes on churches: "A particular Sunday, the Feast of Christ the King, at the Mission in Santa Barbara. The Franciscans are singing with the kind of free-spirited sweetness that only Franciscans should be encouraged to indulge in, the sermon is excellent, and it seems that Paul Blanshard himself would see the Point were he here."

The spirit behind those words gives added point to Cogley's tribute to the

Catholic Church both in his dedication and in his Preface: "I have found my best friends and supporters in that communion. I will always be grateful to it, mainly because I was among the millions who inherited the Gospel message from within its fold." Why, then, did he feel compelled to switch his allegiance? Cogley devotes most of his "Reflections" to answering that question. Dissatisfaction with the post-Council pace of renewal played a part (he returned from Rome, he says, "enthusiastic about developments in the Roman Catholic Church"), but the arguments he marshals have a more intellectual and traditional ring to them: excessive claims for the papacy, Marian doctrines without a firm Scriptural base, continued reliance on scholastic terminology to "explain" the Eucharist. Cogley knew that for many liberal Catholics these were no longer pressing issues, but they bothered him, emphasizing a painful gap between profession and practice in his own life. He read Newman, but found himself going, inexorably, in the opposite direction. He plays down the significance of *Humanae Vitae* in his ultimate decision, but the turmoil it stirred up clearly propelled him toward Canterbury.

In the end, John Cogley decided that the Roman Catholic Church had become an unsupportable burden for him and that the Episcopal Church offered release—fewer claims, more tolerance and a rich liturgical and spiritual heritage. The same candor that led him to discontinue his column in Catholic diocesan papers after the birth control encyclical prompted him to announce his move in a letter to the *National Catholic Reporter* and later, at the urging of the editor, in a short article on the *New York Times* Op Ed page. He was repaid with one of Andrew Greeley's most vitriolic and ill-considered columns and a curt dismissal from *Critic* publisher Dan Herr. But most Catholics, journalists and others, proved more tolerant, if a bit puzzled. Reading *A Canterbury Tale* will help dispel some of that confusion, but not all. The motives that determine our religious attitudes and actions go deeper

than any neat logical or even esthetic explanations. Moreover, his final illness sapped Cogley's strength and diminished the self-portrait he might otherwise have drawn.

In concentrating on John Cogley's religious pilgrimage, I have scanted other, more secular elements in his memoir. His report on blacklisting, for example, and his contribution to the establishment of the Center for the Study of Democratic Institutions and its *Center Magazine* take up considerable space in this book, as they did in his life. But it was the "Catholic connection—first of all with the Catholic Worker movement (the most vivid section of his book) and later as a religious editor, columnist and journalist—for which John Cogley is best remembered. And it was, by his own claim, the journey between two churches that most deeply marked his life. Characteristically, his final prayer was that both "will soon enter into full Christian communion." In time his own anxious pilgrimage may be seen as a harbinger of that reunion. Nothing would have pleased him more.

Céline: A Biography

PATRICK MCCARTHY

Viking, \$10

WALLACE FOWLIE

For more than forty years, ever since the publication of his first book, *Voyage au bout de la nuit* (*Journey to the end of the night*), Céline has been a controversial writer, either lavishly praised or violently attacked. *Voyage* almost won the Goncourt prize in 1933 and was hailed that year and during the next few years as an important modern epic, by such writers as Léon Daudet, Malraux, Blaise Cendrars, Nadeau, Henry Miller. Today Patrick McCarthy, professor of French at Haverford College, has written a sanely critical and illuminating study of the man's character and of his books, the novels and the pamphlets. It is both judgment and explanation, based on all available documentation, and on

a lucid understanding of the history of French culture, especially literary culture, from the time of Balzac to the presidency of Pompidou.

Soon after the Liberation and during the 1950s, Céline dropped into partial obscurity. He died July 1, 1961, but Hemingway's death, the same day, attracted all the attention. Then, with two *Cahiers de l'Herne*, important collections of articles and letters, in 1963 and 1965, interest in him revived, and today his books are read, especially by the young. Mr. McCarthy's biography marks a culmination in this posthumous fame.

In his detailed analysis of each book, the critic-biographer demonstrates the fullness with which Céline lived his age. This tormented writer, possibly the most pessimistic of all French writers, felt in his own way France's defeat in 1940. A pure biography of Céline is almost impossible to write because so little is known about his early years. As a young man he studied medicine in Rennes and began practicing medicine in a dispensary in Clichy. Almost forty when he published *Voyage*, the contradictions in his character were already apparent: his kindness and generosity of a physician (Dr. Louis Ferdinand Destouches was his real name), and the despair of the anti-Semite. At several points in his study, McCarthy calls this the Jekyll-Hyde contradiction in Céline. He studies this dichotomy as carefully as he studies the Baudelairian-like pessimism in Céline's writings, and the forms of hatred in the man that attacked Jews and America, De Gaulle and Sartre.

The traditional view of Céline as exhibitionist and mythomaniac is somewhat altered by Patrick McCarthy. He stresses the Dr. Jekyll side, the tenderness of Dr. Destouches as he came into contact with the downtrodden and the impoverished. Although this impulse of sympathy is almost always submerged in waves of invective, Céline remained close to the lower classes, to *le peuple*, although his writing has nothing to do with proletarian literature.

Again, traditionally, the majority of Céline's critics have described his art as a powerful illustration of the grotesque, of ugliness and scatology, not only in *Voyage*, but also in the second book, *Mort à crédit* (*Death on the installment plan*) and in the third, *Bagatelles pour un massacre* (not available in English). They inevitably pointed out the monotony of such an art. Here again Mr. McCarthy has reconsidered this kind of writing and sees it as the harmonization between Céline's temperament and the kind of language he had to invent. His slang is more highly stylized than ordinary slang. This critic sees it as corresponding to the physical and moral wretchedness of his characters. In this regard, Céline had often boasted of his affinities with Rabelais, but McCarthy finds greater affinities with Joyce in Céline's power to destroy or remake ordinary syntax.

In book after book, detail by detail, Céline filled out the myth of the victim. This theme, with its corollary of the flavor of death everywhere in Céline's world, seems to me the most brilliantly developed by Patrick McCarthy, and the most persuasive. It involves his deprived childhood he dwelt on so persistently, the sadism of shopkeepers he worked for, the wound in his head he received in World War I, the royalties his publisher Denoël cheated him of, the cruelty the French, Germans and Danes had shown him when he lived in France, Germany and Denmark. These were some of the elements in his life Céline used in order to make himself into the perfect example of scapegoat.

Céline's vituperation against the Jews is strongest in *Bagatelles*. On the surface it would seem to be an example of the most stupid and the most hateful form of racism. It may be closer to an illustration of hysteria, and the best guide to it may be Sartre's *Réflexions sur la question juive*, written, according to Mr. McCarthy, with Céline in mind. But anti-Semitism is not Céline's real subject. It is, in a word, decadence, one man's story of the end of a race, the ending of a civilization. Céline's sense of pity and

his bitterness are in the history he gives us of modern cities, in the burlesque-epic tone of his history.

More than most critics, Mr. McCarthy pays attention to the pamphlets, although he looks upon them as failures in which Céline shows no understanding of the political realities of his age. He is more solipsistic in the pamphlets than in the novels. It is of course possible that all pamphleteers, Céline as well as Bloy, Péguy and Bernanos, are failures. The generation of readers that came of age in the middle 1960s, precisely that generation that remembered very little of the war, had tended to make Céline into an important writer. Mr. McCarthy is a spokesman for that generation.

During his last years Céline occupied a house near Meudon, not far from Courbevoie where he was born. There in Meudon where Rabelais had once lived, and Balzac too, he was still engaged in culture criticism. There he returned to the practice of medicine. The poor consulted him because he charged them little.

On the day of his death, he completed the third of a trilogy of novels, *Rigodon*, in which he rehearsed familiar themes: war as a metaphysical mystery, the pain that men feel at their contact with the world, the Céline demons of loneliness, hatred and pity, that make the reading of any one of his books a shattering experience.

***The Damnable Question:
One Hundred and Twenty
Years of Anglo-Irish
Conflict***

GEORGE DANGERFIELD

Atlantic-Little Brown, \$14.95

GEORGE WOODCOCK

O but we talked at large before
The sixteen men were shot,
But who can talk of give and take,
What should be and what not
While those dead men are loiter-
ing there
To stir the boiling pot?

Yeats' Poem, "Sixteen Dead Men,"
is far less remembered than its prede-

cessor in the *Collected Poems*, "Easter 1916," with its compelling theme of the metamorphosis of the ordinary, and its haunting refrain:

All changed, changed utterly:

A terrible beauty is born.

But it is "Sixteen Dead Men," with its sense of the fatality stemming from the Easter Day Rising, that would provide the best epigraph for George Dangerfield's *The Damnable Question*.

Today, as Yeats did before the Irish Troubles of his day came to an end, we think more of the terribleness than of the beauty of what still goes on in the troubled island, sixty years after the Easter Day Rising, and almost 180 years after the great rising of 1798 and the death of the first republican martyrs, Wolfe Tone and his associates. There was a time, which a good many of us can remember, when an aura of romance—largely woven by writers like Yeats and O'Flaherty and O'Casey—hung over the Irish Revolution. It had been brutal, but only thousands had died where millions died in Russia. And one tended to balance against the cruelties what seemed the symbolic fact that so many of the men who died in 1916—Pearse and Plunkett and MacDonagh—were themselves poets (never had there been as literary a Revolution!), and to remember the Celtic dreams of the time and the legendary heroines, like Constance Markievich and the splendid Maud Gonne, for whom Yeats hankered all his life.

Today, when Ireland comes to mind, such overtones no longer resonate. The oldest of Britain's colonies, and the first to rebel, it still burns with civil conflict, and, on an even greater scale than during the earlier civil war of 1922-3, the hatred that developed first against the invader has turned inward to blaze between Irish and Irish.

George Dangerfield's *The Damnable Question* is therefore a most timely book, since it examines with an ironic—though not wholly unpartisan—scrupulosity the events that lie at the roots of the bitter warring in Ireland of 1976, to which he properly makes little explicit reference.

The sub-title of *The Damnable Question* is "One Hundred and Twenty Years of Anglo-Irish Conflict," but the first 106 years of it are quickly dealt with in a single prefatory chapter presenting the background of Anglo-Irish relationships over the period from 1800, the year of the Act of Union, when Ireland lost her ancient parliament and her nominal independence to be absorbed into George III's United Kingdom, down to 1906, the year when the Liberal Government led by Sir Henry Campbell-Bannerman and later by Herbert Asquith came to power in Westminster. The mass of the book deals with the period from 1906—and particularly from the Home Rule Bill of 1912—to the treaty between the Sinn Féin leaders and the British government in 1921 which led to the creation of the Irish Free State, and which led also to the tragic battles between factions of Irish rebels that followed the departure of the imperial garrisons.

This is George Dangerfield's special period as a historian, the period whose earlier part forms the subject of his best-known book, *The Strange Death of Liberal England*, published more than forty years ago, in 1935, and one of the classics of modern English history. Despite the lapse of so many decades between them, *The Damnable Question* is written with the same vigor and the same sense of character and situation as *The Strange Death*, and the terrain is almost identical, for the time when Liberal England died was the time when Ireland shook herself at least partly free. The Irish question, more than any other single factor, was the sickness that killed the once formidable party of Palmerston and Gladstone.



REVIEWERS

FATHER JOHN B. BRESLIN, S.J., is Literary Editor of *America* magazine.

WALLACE FOWLIE is a professor of French at Duke. His most recent book is a critical study of Lautréamont.

GEORGE WOODCOCK is the Canadian writer, editor and critic. His most recent book is *Who Killed the British Empire* (Quadrangle/New York Times).

17 December 1976: 824

When the Liberals came back into office in 1906, and shortly afterwards won their battle over the division of powers with the Tory-dominated House of Lords, it seemed likely that at last the Home Rule for Ireland—a kind of modified Dominion status—which Gladstone had sought would come into being. Likelihood appeared to move into certainty in the elections of 1909 and 1910, when the Liberals came back to power dependent for their majority on two solid interest groups—forty Labour MPs and eighty Irish Nationalists led by John Redmond, whose support gave Asquith a heavy lead over the Conservatives (now calling themselves Unionists to indicate their uncompromising opposition to the separation of Ireland from Britain).

But the Unionists had no intention of giving up without a fight—and an actual physical fight if necessary. They could no longer rely on the House of Lords, whose powers of veto had almost vanished, so they turned to the Protestants of Ulster and to the Army, which was largely officered by Anglo-Irish landowners. In January 1913, with the connivance of the police and the military authorities, the heavily armed Ulster Volunteer Force was established; not until November the same year did the partisans of independence found their rival organizations, the Irish National Volunteers and the labor-oriented Irish Citizen Army. Not merely was the Ulster Volunteer Force much stronger in firepower than the nationalist groups, but it was supported by the generals and colonels who staged the celebrated Curragh mutiny, which consisted of a refusal of key regiments to be used against the Ulster Volunteers.

The long ensuing negotiations over the special status of Ulster were terminated by the outbreak of the Great War, and the fate of Ireland hung in a kind of limbo until the Nationalists forced the issue with the Easter Day Rising, an operation which, as Dangerfield quite convincingly shows, its leaders knew to be a suicide mission doomed to present defeat and ultimate victory. For it was the savagery with



Give them this day their daily bread.

Some of the nicest kids you'd ever want to meet are in a constant state of semi-starvation. They subsist day in and day out on a few greens, some peas... and maybe a little corn pone or fat back once in awhile.

Yes, right here in the U.S.A....as you read these words...there are thousands of hungry children throughout the deep South whose lack of nourishment is affecting their present health as well as the development of their minds and bodies.

The NAACP Emergency Relief Fund is aiding the neediest of these families

through the federally sponsored Food Stamp Program. Under this program, \$10 can buy an average of over \$80 worth of urgently needed meat, milk, and bread for the hungry. \$25—an amount you might normally spend to take your family out for one dinner—can feed a large family for a month! As one donor recently wrote—“where else can my modest donation do so much!”

Please help us in this effort by sending as little or as much as you can to the NAACP Emergency Relief Fund. Contributions are tax-deductible. Thank you.

**NAACP EMERGENCY RELIEF FUND, DEPT. 62, BOX 121, RAIDO CITY STA.
NEW YORK, N.Y. 10019**

which the atrocious General Maxwell suppressed the rebellion that gave Irish independence its first martyrs, made the mass of Irishmen refuse further co-operation with the imperial power, and gave the small number of guerrilla activists a sympathetic population in which, to paraphrase Mao Tse-tung, they could move like fish through water.

The two events—the Curragh mu-

Classified

RATES: 60c a word, one time; 57c, three times; 54c, seven times; 51c, thirteen times. Twelve words minimum. For box numbers add 50c per insertion. Classified payable with order; monthly in advance for more than three times. COMMONWEAL, 232 Madison Ave., New York, N.Y. 10016.

Language

LEARN SPANISH. If you really want to learn Spanish quickly, fluently and correctly, and if you have the courage and stamina for intensive and disciplined study, come for at least one month to Cuernavaca Language School of CIDOC. First month \$300. Following four weeks, \$200. Private tutor available at \$350 for 50 hours. Details: Apdo, 480, Cuernavaca, Mexico.

Air Bags

Cut Highway deaths by supporting mandatory air bags safety device in autos. Send petition to Department of Transportation, Washington, DC 20590.

Minister

CAMPUS MINISTER: Position opening in August 1977 for a priest to serve as associate chaplain in the Catholic chaplaincy at Princeton University. Job description available. Contact John Piderit, Chairman, The Search Committee, The Aquinas Institute, Princeton, New Jersey 08540. Send vita.

Right To Life

Organize and plan to march in "The Great Right to Life March" Saturday, January 22, 1977, Washington, D.C., National Right to Life Committee, National Press Building, Washington, D.C. 20045.

The Boros

A gentle Mongolian people have been pushed by aggressive tribes into the least productive sections of Assam in the flood-prone foothills of the Himalayas. Funds are greatly needed for trade and agricultural training in the Salesian boarding school in the Bengtol mission. "A weaving and sewing shop is also a must" for setting up a small home clothing industry. Gifts should be sent to Father M. Edward, Salesian Missions, Box 30, New Rochelle, N.Y. 10802.

**SEND COMMONWEAL AS
A CHRISTMAS GIFT. (See
Coupon on Back Cover.)**

tiny and the Easter Day Rising—complement each other; between them they made the end of English rule in Ireland inevitable, but they also made inevitable that heritage of unassimilable history represented by the six counties of Ulster which refused to be freed. On these rocks the Liberal Party broke apart; after losing its Liberal Unionists—led by the Chamberlains—to the Tories, it lost its Irish Nationalists and then its Labor tail, and declined quickly into the permanent third party of British politics.

In this way *The Damnable Question* is the sequel that completes *The Strange Death of Liberal England* and, appropriately, it is when Dangerfield is describing the Liberals—whether the somnambulistic Asquith, or the ineffectively civilized Augustine Birrell, or the ineffably cunning Lloyd George—that he writes at his best, though his detailed account of the Easter Day Rising, with its emphasis on the static strategy of the rebels, who seemed set on waiting for the enemy to destroy them, is an excellent written narrative. Certainly *The Damnable Question*, apart from its value as English political history, is one of the best background books for anyone wishing to understand the tragedy that still haunts Ulster and, to a lesser degree, the whole of Ireland.



Abigail McCarthy (Cont.)

which was even more precious than the smell and feel of our world; the companionship of fellow human beings. "He had seen dim lights, the lights of men, ahead. He contrived to get into a lane, then into a road, then into a village street. A lighted door was open. There were voices from within and they were speaking English. There was a familiar smell. He pushed his way in, regardless of the surprise he was creating, and walked to the bar. 'A pint of bitter, please,' said Ransom."

With every thrust into space we grow more certain. That is what we have—our own small earth, where

grass grows, and men and women gather and light lamps against the dark. But we learn something else, too. That even that may not last. Asimov, before Viking was launched, foresaw what we might learn if there was no sign of life on Mars.

"Mars would then have an interesting difference from earth. The two worlds, not very different, would have developed along two branches, one without life and one with life. From the difference in the developments, we might learn, more precisely than we can possibly know now what the effect of life (basic non-intelligent life) has been on the earth. This might give us a better understanding of planetary processes. . . ."

But what of intelligent life? What of its effect on the earth? Is it already too late to turn from space and recover the vision of wholeness, bring to fullness that which we have? We are now in the season which reminds us of the earth visitor who paradoxically came of us, lived with us, and invited us to learn of him—something we have never yet done. Alice Meynell, a poet speculator about the universe, put it beautifully—

"But in the eternities
doubtless we shall compare to-
gether, hear
a million gospels, in what guise
he trod the Pleiades, the Lyre, the
Bear

No planet knows that this
our wayside planet carrying land
and wave,
love and life multiplied and pain
and bliss
bears as chief treasure one for-
saken grave

O be prepared, my soul
To read the inconceivable, to scan
the million forms of God those
stars unroll
when in our turn, we show to
them a Man.

The stars she dreamed of may in the end unroll only silence, but it does not really matter, because we have long since received the Word, God-with-us, Emmanuel.

Index to Volume CIII

January 2, 1976 to December 17, 1976

Articles and Poetry

- | | | | | |
|--|---|---------------------------------------|---|--|
| Abrams, Susan | The Vietnam Babylift | 617 | Sex, Age, Death, Privacy | 376 |
| 'The Vietnam Babylift': An Exchange of Views | 749 | Growing Up Catholic | 472 | |
| Baker, James T. | Jimmy Carter's Religion | 430 | Electing the Messiah | 730 |
| Balasuriya, Tissa | Women in the Church | 39 | Ford Against Ford: Ford Loses | 356 |
| Beatty, Joseph | Coming To Life: A Poem | 557 | The Future of Aerial Warfare | 388 |
| Bell, Gene H. | Fantasy, History and the New Fiction | 718 | Softening of a Hard Line | 420 |
| Bernardin, Archbishop Joseph L. | | | Barking Dog and Private Agony | 452 |
| | The Ordination of Women | 42 | Working Both Ends of the Street | 485 |
| Berube, Maurice R. | College for the Poor | 265 | The Deutsche Treatment | 516 |
| Beum, Robert | Madrigal: A Poem | 77 | Closing the Bureau Drawer | 548 |
| Bial, Raymond | A Trip Down Cannery Row | 141 | On Pardon and the Dole | 580 |
| Bishop, Jordan | Sitting on the Lid | 231 | The F.B.I. and the Servo-Croats | 644 |
| Bono, Agostino | Protest in Chile | 390 | In Darkening Africa | 676 |
| Brandmeyer, Gerard A. | Politics and Abortion | 432 | The Great Roll-Back | 708 |
| Bruzonsky, Mark A. | The U.S., the P.L.O. and Israel | 326 | Conflict—with Interest | 740 |
| Cardman, Francine | Women, Ordination and Tradition | 807 | Policing the Policemen | 772 |
| Cargas, Harry James | Elie Wiesel and the Holocaust | 594 | Could Conservatives Conserve? | 804 |
| Carney, Joseph P. | Angola: A Bicentennial Reflection | 236 | Gibbons, Russell W. | Union Muscle in Public Schools |
| Castelli, Jim | How Catholics Voted | 780 | Union Muscle in Parochial Schools | 270 |
| Cochrane, Eric | Reflections from the Holy Mountain | 492 | Graves, Elizabeth Minot | |
| Cogley, John, 1916-1976: A Sampler from two decades of writing in Commonweal | 301 | Children's Books for the Bicentennial | 758 | |
| Cook, Robert Alan | April 20, 1989 | A Selected List | 759 | |
| Cooke, Bernard J. | 'Seriously Disappointing': Comments on Bernardin Statement on the Ordination of Women | 44 | Grumbach, Doris | Beautiful Books |
| Cooney, John A. | A Boost for Cosgrave | 100 | Hahn, Claire | Critics' Choices from the University Press |
| Cording, Robert | Orchard: A Poem | 338 | Halac, Dennis | Novel or Biography? |
| Cort, John C. | Why I Became a Socialist | 201 | Harrington, Michael | Jobs for All |
| Cotter, James Finn | "The Birth of Venus": A Poem | 505 | Hawley, Richard A. | |
| Cronin, Sean | Death in Ireland | 743 | The Poor Among You Always: A Poem | 626 |
| Cunningham, Lawrence S. | A Futurist Catholic Novel | 148 | Heinegg, Peter | Asleep in the Lord |
| | The 'Religious' of Italy | 524 | Herman, Edward S. & Richard B. DuBoff | |
| Darst, Stephen | The Roman-a-Thief | 181 | The Urban Fiscal Crisis | 169 |
| Davis, Charles | Critics' Choices for Religious Book Week | 149 | Higgins, Anne | Elizabeth Seton: A Poem |
| Day, Thomas | A Syllabus of Musical Errors | 553 | Hoare, Mary Therese | Ocean Grove: A Poem |
| Diamond, Edwin | Critics' Choices for Christmas | 787 | Hospital, Janette T. | Keneally's Reluctant Prophets |
| Dohen, Dorothy | | | Hurley, Neil P. | In the Movies |
| | Critic's Choices for Religious Book Week | 152 | Javers, Ron | Hungary: Twenty Years Later |
| Donnelly, Dorothy H. | | | Kirk, Russell | A Vote for Ford |
| | 'Static View': Comments on the Bernardin Statement on the Ordination of Women | 44 | Kramer, Steven Philip & Leo Friedmann | |
| Druska, John | Third Way in English | 653 | The Myth of Soviet Aggression | 359 |
| DuBoff, Richard B. & Edward S. Herman | | | Krickus, Richard J. | Persecution in Lithuania |
| | The Urban Fiscal Crisis | 169 | Lanouette, William J. | The Nuclear Power Issue |
| Dulles, Avery | Critics' Choices for Religious Book Week | 153 | LeClair, Thomas | |
| Elshtain, Jean Bethke | | | Critics' Choices from the University Presses | 344 |
| | Critics' Choices from the University Presses | 342 | Lindbeck, George A. | |
| Fandel, John | Scaling: A Poem | 102 | 'What I think about the Roman Catholic Church': | |
| | Sea-Glass: Two Views: A Poem | 391 | The Catholic Crisis | 107 |
| | Reading in Domus Angelorum | 531 | Lindeman, Jack | Then and Now: A Poem |
| | Snowfall: A Poem | 679 | Lynch, William | |
| Fellowes, Peter | Seeing in the Dark: A Poem | 745 | Critics' Choices from the University Presses | 344 |
| Fichter, Joseph H. | Catholics and Temperance | 621 | McCabe, Bernard | An Ungentle Gentleman |
| Fireside, Harvey | The Trial of Sergei Kovalev | 459 | McCarthy, Abigail | The Displaced Homemaker |
| | Critics' Choices for Christmas | 787 | Struggle with the Transcendent | 136 |
| Fleischner, Eva | Open Letter to the French Church | 85 | Complicity in Torture | 200 |
| Ford, J. Massyngberde | | | Purveyors of the Dream | 264 |
| | 'Not Wholly Negative': Comments on the Bernardin Statement on the Ordination of Women | 45 | A Dissenting Vote | 392 |
| Fox, Thomas C. | Made in Detroit | 746 | Once Again—a New Start | 487 |
| Franck, Frederick | To Holland, With Love | 362 | Our Dream Lives | 552 |
| Friedman, Leo & Steven Philip Kramer | | | A Catholic Problem? Maybe | 616 |
| | The Myth of Soviet Aggression | 359 | My Task Is to Be Alive | 710 |
| Galgan, Gerald J. | After Christianity, What? | 723 | And Now, Back to Earth | 806 |
| Garvey, John | Brands of Christianity | 26 | McCauley, Michael | Critics' Choices for Christmas |
| | Dream Books | 150 | McWilliams, Carey | Campaign '76—Crisis Ahead |
| | | | McWilliams, Wilson Carey | Down with the Primaries |
| | | | Maguire, Daniel C. | The Vatican on Sex |
| | | | Maloff, Saul | The Edith Wharton Affair |

Commonweal: 827

The Poet as Cult Goddess	371	Shannon, Thomas A.	The Court's Verdict	293
Jewel Without Price	438	Shea, George W.	The 'What' of Education	78
Marty, Martin E.		The 'What' of Education: An Exchange of Views	335	
Critics' Choices for Religious Book Week	154	Sheahen, Al	The Real Welfare Chiselers	105
Maura, Sr., S.S.N.D.	Before the Fall of Rain: A Poem	Sisyphus	Here We Go Again	8
Maxson, H. A.	Muskrat: A Poem		Not Who, But What	36
Mechling, Thomas B.	A 'Yes' for Gambling		Point and Counterpoint	70
Mills, Nicolaus			Politics and Politicians	101
Critics' Choices from the University Presses	344		'Tyranny of the Incumbency'	134
Moffitt, Michael	Nightmare without End		'Darkness at Noon'	166
Mooney, Philip	Lindbergh & the Quiet of Christmas		Political Winds from the Right	196
Morgan, Frederick	Maitreya: A Poem		Unequal Treatment of Equals	228
Moriarty, John E.	Neither Priest nor Layman		A Deserved Veto	262
Murphy, Peter E.	Eclipse: A Poem		Watergate and Related Matters	292
Murphy, Sr. Ellen	Beauty—A Character Sketch: A Poem	Snyder, Theodore	A German Dilemma	558
Navone, John	The Inroads of Marxism	Spear, Lois	Bicentennial on Death Row	527
Neuhaus, Richard J.	Why I Am for Carter		After the Shouting	614
Niflis, Michael	Signals: A Poem		Some Practical Observations	810
	The Place: A Poem	Steinfels, Peter	In Memory of King Herod	10
Nobile, Philip	Critics' Choices for Christmas		The Historian's Herod	50
Novak, Michael	Dual-Sex Eucharist		The Kennedy Affair(s)	72
O'Brien, David	The Holy Cross Case		The Acid Test: The C.I.A.	104
O'Brien, Dennis	The Buckley Amendment		History on TV	168
O'Connell, Neil J.	On Seeing 'Nashville' in Nashville		The Schorr Witchhunt	198
O'Donnell, John J.	The Cross in a Secular World		Death Comes to Life	232
O'Neill, E. S.	Swimming: A Poem		Death of a Hero	305
Oliver, Mary	Bear River: A Poem		A Matter of Definitions	358
Overton, Ron	Autumn News: A Poem		Do We Need A New Cold War?	393
	Waiting for Passage: A Poem		Carter and a Puritan Father	454
Parker, Frank J.	In Bed with a Strongman		The Four Jimmy Carters	520
Phillips, Robert	Critics' Choices for Christmas		Sex and Liberation	560
Proctor, Joanne Barkan & Robert E. Proctor			Second Thoughts on Sex	627
	Dilemma of the Communist Party		Saving Time	646
Proctor, Robert E. & Joanne Barkan Proctor			The Moynihan Caper	680
	Dilemma of the Communist Party		The Human Cost Factor	742
Proctor, Robert E.	The Italian Elections		Phillips Curve—or Spitball?	774
Proffitt, Edward	New Uses for Old Utensils: A Poem	Swidler, Arlene	Catholics and the E.R.A.	585
Pugsley, Robert A.	Bringing Back Death	Swidler, Leonard	Jesus and Mohammed Meet	164
Quinn, John Robert	Impatiens: A Poem	Tavard, George H.		
Reedy, Gerard	Critics' Choices for Christmas		'Ambiguous, Unconvincing': Comments on the	
Reiter, Thomas	Snow: A Poem		Bernardin Statement on the Ordination of Women	46
Riemer, Jack	Critics' Choices for Religious Book Week	Taylor, Mark	Wm. Shakespeare, Esq.	245
Ripley, C. Peter			Modern Tragedies	631
	Critics' Choices from the University Presses	Thibodeau, Ralph	Grazie, Italia	661
Roberts, Cokie	More of the Same	Toolan, David S.		
Rossi, John P.	Orwell and Catholicism		Critics' Choices for Religious Book Week	157
Samway, Patrick		Vaccaro, Goodman	The Figurehead Ruler	5
	Critics' Choices from the University Presses	Van Allen, Rodger	Good News Congress	550
Scharper, Philip Thayer	The Mill: A Poem	Wallenstein, Barry	Poetry in Performance	530
Scheele, Roy	Next Morning: A Poem	Weales, Gerald	The Very High Comedy of Philip Barry	564
	The Clouds Close Over: A Poem	Warwick, Donald P.	Compulsory Sterilization in India	582
	At the Arboretum: A Poem	Whittemore, Reed	The Case for McCarthy	686
	Comb Honey: A Poem	Wicker, Brian	Ailing Socialized Medicine	7
Schroth, Raymond A.	God, Politics and Lincoln's Pew		How Free Is Free?	197
	A 'Feel' for Being American		Charismatics in Britain	399
	Compassion in New York		The Experience of Taizé	421
Schwab, Jr., Armand	The Bergman Affair	Wilken, Robert L.	Critics' Choices for Christmas	787
	A Switch in Sweden	Zahn, Gordon C.	In Memory of Archbishop Roberts	365

Book Reviews

A Brief Life: By Juan Carlos Onetti	Ronald De Fei	605	Available Light: By Philip Booth	Robert Phillips	596
A Canterbury Tale: Experiences and Reflections, 1916-1976: By John Cogley	John B. Breslin	821	Beethoven: A Documentary History: Edited by H.C. Robbins Landon	Chilton Williamson, Jr.	541
A Hero in His Time: By Arthur A. Cohen			Between Belief and Unbelief: By Paul W. Pruyser		
	Robert Phillips	215		Carlo A. Weber	56
A Month of Sundays: By John Updike	Gerald J. Galgan	723	Binding with Briars: Sex and Sin in the Catholic Church: By Richard Ginder	Dennis O'Brien	375
A New Pentecost?: By Leon Joseph Cardinal Suenens			Black Americans and the White Man's Burden, 1898-1903: By Willard B. Gatewood, Jr.	C. Peter Ripley	89
A Sense of the Cosmos: The Encounter of Modern Science and Ancient Truth: By Jacob Needleman			Blessed Rage for Order: By David Tracy		
	Ralph A. Kiefer	213		Richard M. McBrien	797
	Anne Fremantle	283	Blue Eyes: By Jerome Charyn	Irving Malin	219
Against the World, for the World: The Hartford Appeal and the Future of American Religion: Edited by Peter Berger & Richard John Neuhaus	Charles Davis	733	Born Again: By Charles W. Colson	Philip Terzian	444
			Canfield Decision, The: By Spiro Agnew	Saul Maloff	506

Catholic Cult of the Paraclete, The: By Joseph H. Fichter	213	By Mary C. Howell Margaret O'Brien Steinfelds	533
Catholic Schools in a Declining Church: By Andrew		Holy Spirit and Power, The: The Catholic Charismatic	
Greeley, William C. McCready, Kathleen McCourt	409	Renewal: Edited by Kilian McDonnell Ralph A. Kiefer	213
CBS: Reflections in a Bloodshot Eye: By Robert Metz	413	Hostage to the Devil: By Malachi Martin	
Céline A Biography: By Patrick McCarthy	823	Norris Merchant	568
Challenge of Jesus, The: By John Shea Ralph McInerney	471	"I Never Wanted to be Vice President of Anything!": An	
Charismatic Movement, The: Edited by Michael P. Hamilton	213	Investigative Biography of Nelson Rockefeller: By	
Chavez and the Farm Workers: By Ronald B. Taylor	185	Michael Kramer & Sam Roberts Ronald I. Rubin	566
Chavez, Cesar: Autobiography of La Causa: By Jacques	185	Immigrant Church, The: By Jay P. Dolan	
Chessman, Caryl: The Red Light Bandit: By Frank J.	125	E. Harold Smith	348
China Hands, The: America's Foreign Service Officers and		Inside the Company: CIA Diary: By Philip Agee	
What Befell Them: B. E. J. Kahn, Jr.	540	Stu Cohen	124
Classic, The: Literary Images of Permanence and Change:		Interior Beethoven, The: A Biography of the Music: By	
By Frank Kermode Robert Gorham Davis	216	Irving Kolodin Chilton Williamson, Jr.	541
Collected Stories of Hortense Calisher, The:	317	Is Faith Obsolete?: By Robert McAfee Brown	
Company, The: By John Erlichman Saul Maloff	506	Carlo A. Weber	56
Contemplative Christianity: By Aelred Graham	635	Island People: By Coleman Dowell John Kuehl	602
Contemporary Medical Ethics: By John F. Dedek	410	Jesus: The Man Who Lives: By Malcolm Muggeridge	
Courage to Choose, The: An American Nun's Story: By		Ralph McInerney	471
Mary Griffin Barbara Mukoski	91	JR: By William Gaddis Thomas LeClair	54
Crazy Salad: By Nora Ephron Harriet Kriegel	412	Jails: By Ronald Goldfarb John Druska	24
Crucifixion of the Jews, The: By Franklin H. Littell	188	Edward Kennedy and the Camelot Legacy: By James	
Culture Watch, The: By Robert Brustein John Fludas	280	MacGregor Burns Robert K. Landers	465
Curtain: By Agatha Christie John Heidenry	120	Lamy of Sante Fe: His Life and Times: By Paul Horgan	
Damnable Question, The: One Hundred and Twenty Years		Dennis Halac	210
of Anglo-Irish Conflict: By George Dangerfield	824	Last European War, The: September 1939-December 1941:	
Dead Father, The: By Donald Barthelme Irving Malin	379	By John Lukacs John Ratté	509
Death Comes for the Archbishop: By Willa Cather	210	Lawyering: By Helene E. Schwartz Daniel Morrissey	667
Democrats, The: The Years After FDR: By Herbert S.		Letters Home: Correspondence 1950-1963: By Sylvia	
Parmet Robert K. Landers	465	Plath Saul Maloff	371
Diplomacy for a Crowded World: By George W. Ball	634	Liberation, Revolution and Freedom: Theological Perspec-	
Do Black Patent Leather Shoes Really Reflect Up: By		tives: Edited by Thomas M. McFadden Dorothy Dohen	469
John R. Powers Dennis Vellucci	252	Look at the Harlequins!: By Vladimir Nabokov	
Easter Parade, The: By Richard Yates Mark Taylor	631	Gene H. Bell	118
Eliot, T.S.: By Stephen Spender Janet Groth	726	Look How the Fish Live: By J. F. Powers	
English Bible, The: 1534-1859: By Peter Levi	795	Eleanor B. Wymard	182
Existential Pleasure of Engineering, The: By Samuel C.		Maher, John, of Delancey Street: By Grover Sales	
Florman John P. Sisk	468	Carlo Weber	603
Fellow Feelings: By Richard Howard Robert Phillips	596	Making of the Modern Family, The: By Edward Shorter	
Final Days, The: By Bob Woodward & Carl Bernstein	598	Margaret O'Brien Steinfelds	533
Forbidden Disappointments: By James Carroll	217	Malraux, André: By Jean Lacouture Wallace Fowlie	442
Freedom Made Flesh: The Mission of Christ and His		Medical Nemesis: The Expropriation of Health: By Ivan	
Church: By Ignacio Ellcuria Charles Davis	733	Illich Donald P. Warwick	570
Friends of Richard Nixon, The: By George V. Higgins	470	Mind-Reader, The: By Richard Wilbur Robert Phillips	596
From the Diaries of Felix Frankfurter: Edited by Joseph		Muhammad Ali: By Wilfrid Sheed Peter Wood	122
Lash Isidore Silver	93	Massacre in Mexico: By Elena Poniatowska	
Genesee Diary, The: Report from a Trappist Monastery:		Ronald Christ	57
By Henri J. M. Nouwen Raymond A. Schroth	699	My Father: By Hugo Black, Jr. Isidore Silver	93
Gift to Be Simple, The: By Robert Peters Claire Hahn	696	Natural Enemies: By Julius Horwitz Mark Taylor	474
God of the Oppressed: By James H. Cone	469	Never Look Back: The Career and Concerns of John I.	
Great War and Modern Memory, The: By Paul Fussell	247	Burke: By John P. Sheerin Michael F. McCauley	508
Half the House: By Herbert Kohl Jean Bethke Elstain	663	Night is dark and I am far from home, The: By Jonathan	
Hard Years, The: By Eugene J. McCarthy	465	Kozol Jean Bethke Elstain	663
Hearing Secret Harmonies: By Anthony Powell	310	Nightmare—The Underside of the Nixon Years: By J.	
Hegel on Reason and History: By George Dennis O'Brien	186	Anthony Lukas C. Peter Ripley	598
Helping Ourselves: Families and the Human Network:		No Running on the Boardwalk: By Paul Ramsey	
		Claire Hahn	696
		Notes for the Two-Dollar Window: By Leonard Kriegel	
		John Druska	536
		Official National Lampoon Bicentennial Calendar: By	
		Christopher Cerf & Bill Effros William J. Lanouette	445
		199th Birthday Book, The William J. Lanouette	445
		Ordinary People: By Judith Guest Steven Kroll	732
		Particular Pleasures: By J. B. Priestley Margaret Wimsatt	509
		Persons and Masks of the Law: By John T. Noonan, Jr.	
		Daniel Morrissey	667
		Philosophy & Sex: Edited by Robert Baker & Frederick	
		Elliston Dennis O'Brien	375
		Ezra Pound: By Donald Davie Janet Groth	726
		President Makers, The: From Mark Hanna to Joseph P.	
		Kennedy: By Francis Russell Robert K. Landers	465
		Prints of Rockwell Kent, The: By Dan Burne Jones	
		John Deedy	220
		Prophet of Reunion: The Life of Paul of Graymoor: By	
		Charles Angell & Charles La Fontaine Norris Merchant	249
		Prophets on the Right: Profiles of Conservative Critics of	
		American Globalism: By Ronald Radosh Quincy Howe	212
		Raising Children in Modern America: Vol. I: Problems	
		and Prospective Solutions; Vol. II: What Parents Should	
		Be Doing for Their Children: By Nathan B. Talbot,	
		M.D. Margaret O'Brien Steinfelds	533

Realms of Gold, The: By Margaret Drabble	Gerard Reedy	408	Time of Illusion, The: By Jonathan Schell	C. Peter Ripley	598
Revolution in Cuba: By Herbert L. Matthews	Robert K. Landers	380	Time of Transition: The Growth of Families Headed by Women: By Heather L. Ross & Isabel V. Sawhill	Margaret O'Brien Steinfelds	533
Rome and Canterbury: Through Four Centuries: By Bernard & Margaret Pawley	Norris Merchant	249	Time Toward Home: The American Experiment as Revelation: By Richard John Neuhaus	David S. Toolan	278
Roosevelt and Romanism: Catholics and American Diplomacy, 1937-1945: By George Q. Flynn	Sheldon Marcus	700	To Be a Priest: Edited by Robert E. Terwilliger & Urban T. Holmes	Gerard S. Sloyan	538
Russia: The People and the Power: By Robert G. Kaiser	Ivan Sanders	406	Trumbull, John: Patriot-Artist of the American Revolution: By Irma B. Jaffe	Wayne Andrews	251
Russians, The: By Hedrick Smith	Ivan Sanders	406	Turner: By Luke Herrmann	Jeffrey Meyers	476
Sade/Fourier/Loyola: By Roland Barthes	J.A. Appleyard	669	Tyrants Destroyed: By Vladimir Nabokov	Gene H. Bell	118
Sane Asylum: Inside the Delancey Street Foundation: By Charles Hampden-Turner	Carlo Weber	603	Uncertain Saints: The Laity of the Lutheran Church—Missouri Synod, 1900-1970: By Alan Graebner	Richard John Neuhaus	600
Scoundrel Time: By Lillian Hellman	Saul Maloff	439	Understanding of Faith, The: By Edward Schillebeeckx	Carlo A. Weber	56
Secrecy in the Church: By Richard N. Ostling	James W. Carey	121	Uneasy Stages: By John Simon	John Fludas	280
Shakespeare, William: A Documentary Life: By Samuel Schoenbaum	Mark Taylor	245	Videotape Book, The: A Basic Guide to Portable TV Production: By Michael Murray	Dennis Vellucci	285
Should Anyone Say Forever?: By John C. Haughey, S.J.	Gerard S. Sloyan	538	Waugh, Evelyn: A Biography: By Christopher Sykes	Bernard McCabe	52
Singularities: By John Simon	John Fludas	280	We're Going to Make You a Star: By Sally Quinn	Edwin Diamond	413
Slammer: By Ben Greer	John Druska	24	Wharton, Edith: A Biography: By R.W.B. Lewis	Saul Maloff	21
Slavery and the Churches in Early America, 1619-1819: By Lester B. Scherer	C. Peter Ripley	89	Where the Law Ends: The Social Control of Corporate Behavior: By Christopher D. Stone	Edward S. Herman	599
Speaking in Parables: A Study in Metaphor and Theology: By Sallie McFague TeSelle	Schuyler Brown	312	Williams, William Carlos: Poetry from Jersey: By Reed Whittemore	Phillip Corwin	314
Statues of the Grass: By James Applewhite	Claire Hahn	696	Williams, William Carlos: The Knack of Survival in America: By Robert Coles	Phillip Corwin	314
Adlai Stevenson of Illinois: By John Bartlow Martin	Robert K. Landers	465	Winter Name of God, The: By James Carroll	Gerard Reedy	217
Story-Shaped World, The: Fiction and Metaphysics: By Brian Wicker	Denis Donoghue	347	World of Our Fathers: By Irving Howe	Richard L. Schoenwald	572
Suenens: A Portrait: By Elizabeth Hamilton	Ralph A. Kiefer	213			
Thinking About God: By John MacQuarrie	Richard P. McBrien	28			

Index of Principal Subjects in Articles, Editorials and Letters

Abortion, 131, 261, 354, 415, 432, 515, 547, 579, 675	Carter, Jimmy, 195, 227, 322, 323, 419, 423, 427, 430, 451, 454, 483, 484, 501, 520, 611, 616, 643, 683, 693, 707, 739, 802	in Zaire, 206
Aerial warfare, 388	Cather, Willa, 210	Céline, 803
Africa, 8, 355, 386, 547, 676	Catholic Church,	Censorship, 117, 162, 561
American, on being, 423	and abortion, 131, 261, 354, 415, 432, 515, 547, 579, 675	Charismatics, 399, 447
Amnesty, 802	and Jimmy Carter 611, 616, 678	Children's books, 758
Angola, 8, 236, 387, 547	and charismatics, 399, 447, 515	Chile, 200, 390, 478
Argentina, 5, 770, 802	and crisis, 3, 107, 163, 195, 261	Christian Democrats, in Italy, 515, 521, 524
Arms race 369, 481, 514, 558, 612, 707	and the Cross, 634	Christian-Muslim dialogue, 164
Bl, the, 130, 162, 388	and Communism, 455, 711, 766, 770	Christmas, 803, 818
Barrat, Robert 674	and education, 261, 270	CIA, the, 104
Barry, Philip, 564, 771	and the election, 547	City, the crisis in, 169, 177
Bean, L. I. catalogue, 150	and the E.R.A., 585	C.O.s, in Germany, 354
Bergman, Ingmar, 229	and Eucharistic Congress, 550	Cogley, John, 262, 301, 305, 821
Berrigan, Daniel, 34, 98	and finances, 66, 99, 291	Cold War, 393
Bicentennial, 34, 162, 423, 434, 546, 552	and growing up, 472	Common Cause, 2, 740
Birth control, overseas, 127	and intellectual life, 418	Communion, receiving, 770
"Boston Affirmations The," 67	and Islam, 164	Communists, in France, 461
Brands, of Christianity, 26	and the laity, 487	Communists, in Italy, 324, 515, 521, 524
Brazil, 254	and Orwell, 404	Cowboy challenge, the, 126
British TV, religion on, 226	and school unions, 270	Conflict of interest 740
Broun, Heywood, 35	and sex, 137, 226	Cross, the, 234
Brown, Gov. 227, 322	and temperance, 621	Curriculum reform, 78
Brownmiller, Susan, 59	and traditionalists, 578, 766	Cyprus, 69
Buckley amendment, 658	and women, 39, 42, 44	Deacons, permanent, 331
Busing, in Boston, 35	and women priests, 42, 44	Death, 99, 175, 222, 293 376
Calder, Alexander, 802	as others view it, 107, 261	Death penalty, 518, 527
"Call to Action" conference, 746	in Britain, 194, 197, 399	Definitions, 358
Cameron, J. M., 560, 627, 738	in France, 85	Detroit, Catholic conference, 746
Campaign in 1976, 103, 134, 195, 196, 227, 323, 354, 356, 419, 427, 432, 451, 465, 483, 484, 529, 643, 675, 681, 683, 686, 693, 707, 775, 780, 782	in Germany, 162	Digital watches, 646
Canada, 231	in Holland, 362	Dole, Senator, 500
Cannery Row, 141	in Italy, 132, 515, 521, 524	Drinan, Congressman, 770, 802
Capital punishment, 518, 527	in Mexico, 194	Eastern Europe, journalists in, 590, 610

17 December 1976: 830

Eliot, George, 450, 482
 English, teaching, 653
 Environment, 35
 E.R.A., 585
 Eucharist, 578, 803, 813
 Eucharistic Congress 550
 Exorcism, 802
 European unity, 290
 F.B.I., the, 548, 644
 Fascism, in U.S., 11, 131, 223
 Federal Election Campaign Act, 163
 Fiscal crisis in cities, 169, 177
 Food crisis, 11
 Ford, President, 36, 196, 356, 420, 451, 579, 675, 681, 708,
 Foreign policy, 420, 516
 French Communists, 561
 Full Employment, 73
 Futurist Catholic novel, 148
 Gambling, voting on, 782
 Germany, 516, 558, 611
 Good Shepherd parish council, 706
 Greeley, Andrew, 3, 261, 472, 611
 Greene, Graham, 260
 Gun control, 546
 Hartford statement, the, 67
 Hatch Act, 262
 Hellman, Lillian, 438
 Herod, King, 10, 50
 History, on TV, 168
 Holocaust, the, 594
 Holy Cross, 647
 Hopkins, Gerard Manley, 34
 Horgan, Paul, 210
 Human cost factor, the, 742
 Hume, Archbishop Basil, 194
 Humphrey-Hawkins bill, 73
 Hungary, 711
 Incumbency, tyranny of, 134
 India, 561, 582, 707
 Intelligence agencies, 772
 Ireland, 100, 386, 738, 743
 Israel, 67, 326, 485
 Jesuit education 647
 Jobs for all, 73
 Johnson, Lyndon B., 47
 Kennedy, John F., 47, 72, 227
 Kent, Rockwell, 220
 Keneally, Thomas, 295
 Kissinger, Henry, 355, 420, 452, 676
 Kovalev, trial of, 459
 Lamy of Santa Fe, 210
 La Scala, 661
 Lebanon, 452
 Lefebvre, Archbishop, 578, 766
 Letelier, Orlando, 710
 Liberation, and sex, 560
 Liberation theology, 29
 Lindbergh, Charles, 818
 Lithuania, 455, 766, 770
 Liturgy, 553, 578, 642, 803
 Lockheed, 228
 McCarthy, Eugene J., 2, 675, 686, 701, 802
 McCormack, Ellen, 432, 515
 Mars, 806
 Marxism, 98, 132
 Medicine, in Britain, 7
 Merton, Thomas, 260, 386
 Middle East, 326
 Mobutu, 206
 Moffitt, Michael, 674
 Morality, the new, 392, 483
 Mt. Athos, 492
 Movies, on TV, 401
 Moynihan, Daniel P., 680
 Muslim-Christian dialogue, 164
 Nashville, 115
 Neoconservatives, 393
 New fiction, the, 718
 New York crisis, 169, 177

Nixon, Richard M., 47, 307, 580, 629
 Nuclear power, 488, 771
 Nuclear weapons, 369, 481, 707
 Nuns, 130, 290
 Orwell, 404
 Overview, 66, 578
 Palestinians, 326, 485
 Palottine Fathers, 66, 99, 322
 Parochial schools, 261, 270
 Peacemakers, the, 98
 Peron, Mrs., 5
 Philadelphia, Archdiocese of, 386
 Phillips curve, 774
 Plath, Sylvia, 371
 Poe, Edgar Allan, 802
 Poetry readings, 530
 Politicians, 101, 111
 Polygamy, 30
 Postal services, 226, 387, 451
 Poverty, world, 503
 Presidential candidates, 36, 166, 195, 227, 322, 323, 419, 423, 427, 432
 Press, coverage in, 166
 Priests, number of, 2, 127
 Primaries, 427
 Quinlan, Karen, 99, 255, 293
 Rap '76, 103
 Reagan, Ronald, 36
 Religion, Jimmy Carter's, 430, 454, 547
 Republican party, 804
 Russia, 359, 511
 S.I. bill, 111
 Schorr, Daniel, 198, 241
 Sex, 376, 560, 627, 738
 Sex, and the Vatican, 137, 355
 Shakespeare, 245
 Sisyphus, 450, 514
 Socialist, Why I became a, 201, 479
 Socialized medicine, 7
 Soviet Union, 359, 511
 Sterilization, in India, 582
 Supreme Court, 322
 Sweden, election in, 678
 Syllabus of musical errors, 553, 642
 Taizé, 421
 Taxing educational gifts, 3
 Taylor, Gen. Maxwell, 111
 Television, history on, 168
 Temperance, 621
 Thuc, Archbishop Pierre Martin
 Ngo Dinh, 130
 Torture, complicity in, 200, 451
 Tragedies, modern, 631
 Transcendent, struggle with the, 136
 Trudeau, 231
 Turkey, 69
 Unions in schools, 268
 United Nations, 485
 University press books, 340
 Updike, John, 723
 U.S.S.R., 359, 511, 708, 711
 Vatican, on sex, 137, 226, 355
 Vietnam babylift 617, 749
 Vocations, 2, 127, 546
 Voting by Catholics 780
 Washington, George, 514
 Washington Watch, 2
 Watergate, 47, 181, 292, 307, 629
 Waugh, Evelyn, 52
 Welfare "chiselers," 105, 419
 Wharton, Edith, 21
 Wiesel, Elie, 594
 Willebrands, Cardinal, 362
 Women in the Church, 39, 807
 Women priests, 42, 44, 807
 Women's liberation, 38, 264
 Writers' rights, 66
 Yates, Richard, 631
 Youth, in the Church, 2
 Zaire, 206
 Zionism, 99

The Screen, by Colin L. Westerbeck, Jr.

Adele H. 143
 All the President's Men 276
 America at the Movies 695
 Buffalo Bill and the Indians 528
 Dersu Uzala 757
 The Empire of the Senses 717
 Face to Face 333
 Fantasia 367
 Family Plot 306
 The Front 784
 Gable and Lombard 180
 The Hindenburg 19
 Idi Amin Dada 662
 Jonah Who Will Be 25
 in the Year 2000 757
 The Killer Elite 83
 Barry Lyndon (Part One) 208
 Barry Lyndon (Part Two) 243
 The Man Who Fell to Earth 463
 The Man Who Would Be King 83
 The Marquise of O—(Part One)..... 816
 The Memory of Justice 757
 The Missouri Breaks (Part One) ... 403
 The Missouri Breaks (Part Two) ... 436
 Murder by Death 500
 Network 784
 The Obsession 628
 The Omen 628
 The Outlaw Josey Wales 662
 The Romantic Englishwoman 51
 Silent Movie 500
 Small Change 757
 Swashbuckler 592
 The Tenant 563
 Touch of Zen 717

The Stage, by Gerald Weales

Streamers 334
 Travesties 114
 The Runner Stumbles 464

The Press, by Thomas Powers

For the Gander 47
 Nixon's Revenge 111
 The Big Apple 177
 Schorr and a Free Press 241
 The Nixon Finale 307
 The All-Time Day Story 434
 Covering Carter 501
 Armageddon, Anyone? 368
 Indira's India 561
 Unfinished Business 629
 Line of Maximum Consequence 693
 Neglected Stories 752

For Libraries:

Commonweal on Microfilm

More than 1,200 College, School and Public libraries use the microfilm edition for reference in this complete and compact form. Commonweal subscribers may purchase sets of any year-span of past volumes from:

November 1924 to December 1976—
 and/or subscribe for microfilms of current volumes.

For complete information address:

Xerox University Microfilms

300 N. Zeeb Road
 Ann Arbor, Mich. 48106

Commonweal: 831

Commonweal for Christmas

One of the best reasons for sending gift subscriptions of *Commonweal* this Christmas is the abundance of good, timely reading all through 1977 its twenty-six issues will bring the friends and relatives you designate. In each issue the magazine's insights on political, social, artistic and religious questions will suggest new approaches and keep the recipients abundantly informed.

The Church in the World

Commonweal manifests a conviction that religion greatly matters. We are convinced that Christianity has much to contribute in a technically-oriented world—and that the church to be true to its calling must concern itself intently with the temporal well-being of man and society. Hence our current emphasis on the food and energy prospect and Christian renewal, and the plans we have to scrutinize the policies of the impending new Democratic administration.

The Family in the World

Christmas gifts of *Commonweal* are also most welcome because of the magazine's focus on cultural matters, its illuminating comment on plays, movies and current books—evaluations that often point the way to further enjoyment. This is due to the good judgment and persuasive writing of such typical authors and reviewers as John Garvey, Richard Neuhaus, Frank Getlein, Margaret Wimsatt, Saul Maloff, Quincy Howe, Gerald Weales, Colin Westerbeck, Jr., Arthur A. Cohen, Abigail McCarthy, James Finn, Sallie TeSelle, Leonard Kriegel, Martin Marty, Richard P. McBrien, Anne Fremantle, Avery Dulles, Eugene C. Kennedy, Peter Steinfels, John L. McKenzie, Claire Hahn and Doris Grumbach. This portion of *Commonweal* alone, makes it an unusually thoughtful Christmas gift.

Christmas Rates: 1 Subscription, \$17; each additional \$14

(Add \$2 a year for postage outside U.S. and Canada)

CHRISTMAS ORDER FORM

COMMONWEAL, 232 Madison Ave., New York, N.Y. 10016 (212-MU 3-2042) collect
I am enclosing payment for one year for:

Name _____
Street _____
City, State, Zip _____
New ☐ Renewal ☐

Name _____
Street _____
City, State, Zip _____
New ☐ Renewal ☐

Bill with Cards: ☐ to me ☐ for me

Name _____
Street _____
City, State, Zip _____
New ☐ Renewal ☐

MY NAME IS _____
Street _____
City, State, Zip _____

☐ Check enclosed ☐ Bill me after Jan. 1

12/17/76